Syn. B. 63. 173

THE HOLY PILGRIME,

LEADING THE WAY TO HEAVEN.

Or, A Divine direction in the way of Life, containing a familiar expoſition of ſuch ſecrets in Divinity, as may direct the ſimple in the way of their Chriſtian pilgrimage.

In two Bookes.

The firſt declaring what man is in the miſery of himſelfe.
The ſecond, what man is in the happines of Chriſt.

Written by *C.L.*

Noſtrum in cœlo negotium.

LONDON,
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1631.

THE HOLY PILGRIME.

TO THE

*WORSHIPFVLL, MA-*STER NEWTON, TVTOR to the Prince, and Deane of Dur-*ham: Maſter* Murrey, *Tutor to the Duke of York, & Maſter* of Sherborne houſe, and to the Reuerend Society *of Prebends of the Church of Durham.*

MAy it pleaſe you, Charity is the great office of Chriſtianity and humanity: for the lawes of God and nature inioyne all men the workes of common profite. There-

fore is action better then contemplation, becauſe this doth reſpect our priuate onely, but that doth giue it ſelfe into the common Treaſure of mens proſperities.

This cauſe hath made mee vndertake theſe paines. For though I am yet vnproſeſt in any particular place of charge, eyther in the Church or ſtate, whereby I might imploy (my little) to more aduantage, yet my very being a Chriſtian doth challenge from me the beſt performance I can, for the commō good.

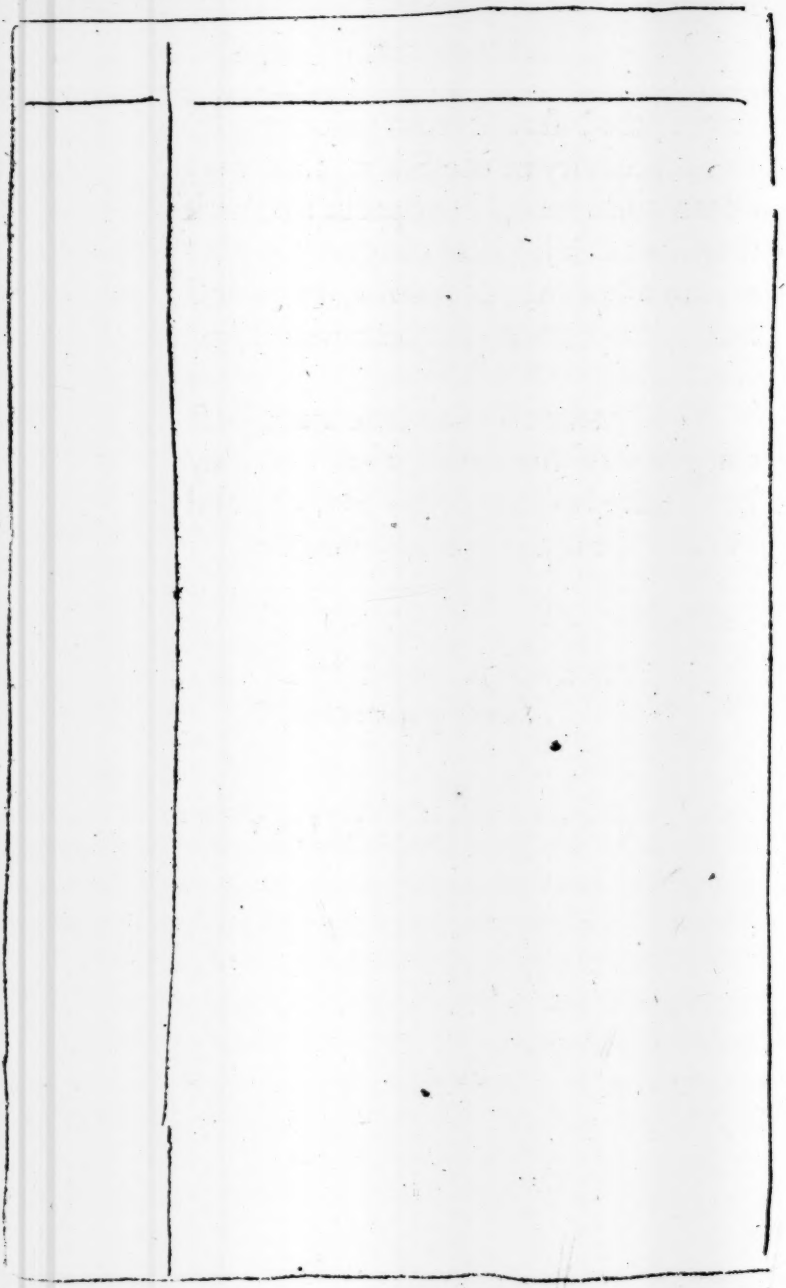
The reaſons of my dedication are theſe. Firſt, there is non of you to whom I owe not ſome reſpect of duty, but to you two Principals, principall reſpects; the whole Kingdome being in debt to your labours, which God make proſperous to his glory; and for the honour of (this our little world) great Brittaine. Againe, I did purpoſe you a booke, which might haue done ſome ſeruice to your princely charge, and in whoſe argument I did profeſſe to bee much more able then in this. That beeing (for

(for a time) ſtayed from printing, by their authority in the State, that may commaund mee, I haue preſumed with this (ſuch as it is) intreating you to giue it your allowance of fauour, becauſe I freely caſt it into the common Treaſure.

God make all your labours reſpect the glory of his name, that you may liue in the honour of his ſeruice, and obtaine the reward of faithfulneſſe.

Your worſhips in the double bonds of duty and loue,

CHRISTOPHER LEVER.



The Preface to the Reader.

CHriſtian Reader, the viſible Church is compared to a Vineyard, God is the maſter of it, his Miniſters are his Labourers, his people his vines. Our great Maiſter God, giueth his entertainement to none but labourers: yet in this Vineyard are both loyterers and lookers on. The true Labourers are they who in that ſacred profeſſion faithfully endeuour their beſt diligence. And theſe bleſſed ones ſhall receyue from God, this happy ſentence: It is well done, good & faithfull ſeruants, yee haue been faithfull in little, I will make you rulers ouer much: enter yee into your Maiſters ioy. Mat. 25. 21, 23.

The loyterers are halfe labourers. Theſe are like the Scribes and Phariſees, that ſitte in Moſes ſeate, but walke not in his ſtepps.

And

Gen.27. 22. *And* their voice is *Iacobs*, but their hãds are *Esaues*: *their words are holy, but their workes are prophane, they can deliuer the doctrines of the Gospell, but not liue in the duties of the law. And to these will God be terrible in the day of tryall, & tell them that though they haue cast out Diuels, and done wonders in his name; yet he wil deny them for his, & bid them* depart (*because*) they are workers of iniquity. Mat.7.22, 23.

The lookers on are of two sorts, they are either nolentes, *or* non valentes. *The first sort are such as can, but will not labor in their spirituall office; these are they that loue ease, and fat themselues with prosperity, and then (like* Aesops hen) *they are so fat they cannot lay, and like that rich foole in the Gospel, that said vnto his soule,* Soule, thou hast much goods layd vp for many yeers, liue at ease, eate, drink, and take thy pastime. Luk.12. 19. *But God will deride such folly, and tell them that their life is but a dayes length.* For at night their soules shal be taken from them, & then whose shall all those thinges bee that they haue prouided? Verse 20.

The last and least worthy in Gods vine-

yard

yard, are ſuch as neyther will nor can diſcharge the dutyes of their place. Theſe idle Prieſtes, are like Idoll Gods that repreſent thoſe things which (indeed) they are not. And to theſe will Chriſt ſay, as in the Parable of the marriage: Friends how came yee in hither, which haue no wedding garment? *And doubtleſſe it cannot but bee a very deſperate preſumption to vndertake this charge without ſome conuenient proportion of ſufficiency. Now if any man aske mee how came theſe thinges thus to paſſe? I will anſwere with the Goſpell:* The enuious man hath done this. *The Diuel that wretch enuying the proſperity of the Goſpell, hath ſowne his tares among Gods wheate, which muſt grow vp together, vntill the day of the generall harueſt.*

Mat. 12. 12

Mat. 13. 28.

Verſe 30.

By this little of much, mayeſt thou vnderſtand (Chriſtian Reader) in what faſhion the world is now ſuted: the greater number of men, turning their eyes of care from God *and* Religion, *to looke to things of this world, with affectation. But bee thou perſwaded, that whatſoeuer he bee, of what eſtate, degree, or condition ſoeuer, that doth not reſpect God, and the common cauſe of religi-*

religion, more then his owne priuate, hee may happly haue the name of a Christian, but doubtlesse, he hath the mark of a reprobate, and God will both despise and iudge him in the generall day. For in this case are men disposed as Iobs *cattell were*: His Oxen were plowing, and his Asses feeding. *So the better sort of men do euer trauell the common cause, but the worse their owne particular onely, and therefore worthy a worse comparison then* Iobs *asses. This knowledge haue I thought fitte to giue thee by way of admonition, that thou mayest pitty the common cause, and bee zealously affected in thy self with a desire of thy own reformation. God succeede thee in all thy works of holines, and may it be his pleasure that these poore labours of mine may bee some cause of thy reducing.* Amen.

Iob. 1.14

The Contents of the Chapters contained in this Booke.

The first Booke.

OF God. Chap. 1
Of the creation of the World, Chap. 2
Of the Angels, their nature, theyr fall. Chap. 3.
Of man his first beginning, & the state of his innocence. Chap. 4
Of the state of mans innocence before his fall. Chap. 5.
Of originall sinne, the fall and apostacy of man. Chap. 6.
Of the morall law of God, the ten commandements. Chap. 7
Of the accusation of conscience. Chap. 8

The

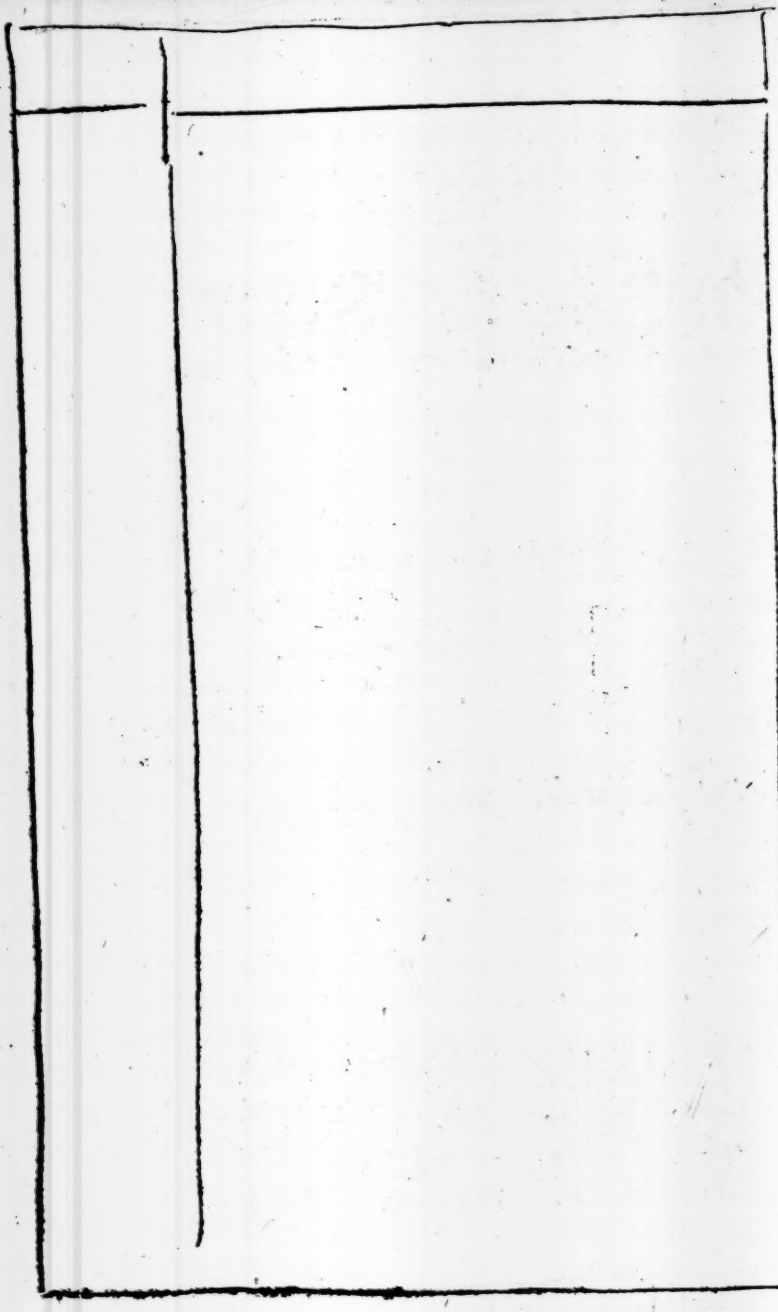
The second Booke.

OF the Gospell, the new couenant, or the couenant of grace. Chap. 1.
Of Christ Iesus, the summe of the Gospell. Chap. 2
Of repentance, the sorrow of the soule for sinne. Chap. 3
Of Mortification. Chap. 4
Of Regeneration or new Birth. Chap. 5.
Of Iustification. Chap. 6.
Of the temporary death, and of the seuerall estates of saluation and damnation. Chap. 7
Of Gods glory. Chap. 8.

O happy life when vaine affections die,
And when our hearts can holy works desire:
And when our soules with meditation flie
To God, who did them in our flesh inspire,
How base is earth to heauen that is aboue?
How vilde we value all, when God wee loue?

Potest miser dici, qui non potest esse.

Seneca.



THE FIRST PART OF DIVINE DIrection, declaring the variable state of man, from the time of his Creation, to the time of his Regeneration.

Of GOD. Chap 1.

When I first beganne to vnderstand of GOD, I had this imagination: that God was a general power, with-in whose Circle all things are, without whom nothing; by whome all things were made, and to whome all men owe theyr seruice.

The generall knowledge of GOD.

This learning was taught mee by the wisedome of my Naturall soule, and by the common example of Christians: for all men acknowledge a God,

and all Christians this dutie. This is the common knowledge, but not the profitable; more commendable in Philosophers then Christians: being without vse, without application. I haue therefore better endeuored my selfe, and studied to know God my God: to knowe him in his Diuine nature, in the Trinitie of persons, and in their offices; for thus to knowe, and then to apprehend and applie, is saluation. To know *GOD* in his nature, wee must know his attributes; all which may bee reduced to these two generals, Iustice and Mercie: in all which we must consider him to be infinite, infinite in wisedome, infinite in fauour, infinite in power, infinite in time. The Trinitie is the distinction of persons without diuiding the substance or nature of God: the Father, Sonne, and holie Ghost, though they bee three distinct in Name, they are one in power, without diuision, without inequalitie. The Sonne begotten as ancient as the Father; the holie Ghost proceeding from both, equall with both; no prioritie in their omnipotencie,

How to know God, with vse.

To know Gods nature. His attributes.

The Trinitie.

tencie; but all of them being alike able in all things, alwayes conſpiring one end without diſcord. This diuine myſtery is the foundation of Chriſtian religion, without which there is no faith, no ſaluation.

The foundation of Religion.

It is further neceſſary to know the Trinitie in their ſeuerall offices, for though the Godhead be ſo vndeuided, as that no one perſon in the Trinitie doth work without cooperation, the Father, Sonne, and holy-Ghoſt conſpyring in euery acte of euery ſeuerall perſon; yet in the wiſedome of their owne Decree, they haue determined to the ſeuerall perſons of the Trinitie, ſeuerall executions of Offices: wherein though the whole *TRINITIE* cõſpire, yet ſome one Perſon in the Trinitie hath the name of Principall: therefore we ſay, *GOD* the Father made the World, the Sonne redeeemed it, the Holie Ghoſt doth gouerne it. The Creation of the world is aſcribed to God the Father, yet hee made the world, and the workes therein by his Word. This Word was God, the ſecond perſon in the Trinitie,

The ſeueral offices in the Trinitie.

The Trinitie conſpire in euerie worke.

The Creator.

The Creation aſcribed to God the Father, the Sonne, and holy Ghoſt, cooperating.

who did cooperate & worke with God in the Creation. The holie Ghoſt alſo moued vpon the Waters, to diuide the Seas, and diſtinguiſh light: all of them ioyntly and ſeuerally executing the Decrees of their owne diuine councell.

Redemption aſcribed to God the Sonne.

The worke of Redemption is properlie aſcribed to Chriſt, the ſecond Perſon, who deſcended his Maieſtie, and in his owne perſon came to make a conqueſt, of Sinne, Hell, and Death: Yet in this moſt gracious work, the Father and the holie Ghoſt were not abſent, but gaue diuine aſſiſtance to our Bleſſed Sauiour *IESVS*. Chriſt when hee aſcended, left the holie Ghoſt to be a patrone to the Catholique Church, the which in all occaſions doth ſupport euery member of the ſame; yet the Father and the Sonne haue their handsof prouidēce, at all times working with the holy Ghoſt, in this diuine gouernement. Therefore howſoeuer they haue ſeuerall aſſignements, by themſelues appoynted, yet they all conſpire in euery worke of holineſſe, all of them participating one labour, one honour.

The Father and the holie Ghoſt cooperating The holie Ghoſt doth gouerne the Word.

The Father and the Sonne aſſiſting.

One labour, one honour in the Trinitie.

Thus

Thus to know God is needfull for euery ſoule that deſireth happineſſe, or that coueteth to haue part in the righteouſnes of *IESVS CHRIST*, without whom there is no Saluation.

The Vſe.

The vſe.

GOD beeing then of a Nature infinitely good, infinite great, it ought to moue in euery ſoule a double affection, loue, and feare: to feare him becauſe he can deſtroy: to loue him, becauſe hee will not. It ought alſo to proucke all men to an imitation of *GOD*: that ſuch to whome God hath giuen greatneſſe, they vſe it with the moderation of mercie, which only is able to make the great good, and the honourable in place, honeſt of condition. For as *GOD* is, ſo good men, their ſoules are his Images, and their actions, his imitations.

Men muſt liue in Gods imitation.

Vſe 2.

Againe, *GOD* is a power, diſtinguiſhed in three perſons; the power is not deuided; euery Perſon in the Trinitie, hauing the Deitie equally, and in iuſt compariſon; all of them but one God,

and euery perſon *GOD*, all of them conſpiring the ſame ends from Eternitie to Eternitie. This ought, but is not the condition of men. Princes and the great on Earth, are called Gods; theſe ought (like God) to combine themſelues in holy action, and to bend their power againſt the enemies of God and man, ſinne and the ſinnefull; and not with implacable diſpleaſure to deſtroy themſelues, their eſtates with ciuill diſagreements. For though God ſay, they are Gods, hee ſaith, they ſhall dye like men: and if euill men, they are then no Gods, but diuels, enemyes to God, enemies to the good. And as in the nature of God, mercy doth triumph and hath preheminence: ſo in all the godlie, there is a gratious pittie, with which they are moſt affected, and God himſelfe beſt pleaſed.

Pſal, 82.6.

Such as are meerely politicke, and reſpect greatneſſe without goodnes.

Mercie the beſt proofe of goodnes.

Speciall Application.

Speciall application.

When I had thus conſidered the nature of God, his omnipotencie, his mercie

cie, and other attributes, it cauſed me to queſtion my owne life, and ſearch the records of my owne actions; whereby I vnderſtood the truth of my miſerie; that I was guiltie, and deſerued death and torment, and that the Iuſtice of God would giue ſentence againſt mee. Then was the knowledge of Gods Maieſtie a terror to me, I conceiued in my feare the very formes of his indignation, and I beganne to feele in my ſoule the very torment of condemnation; as if God had giuen ſentence, and my ſoule in the ſenſe of execution. In this aſtoniſhment I remembred mercie, and that God was ſo delighted in the vſe thereof, as that hee carefully watcheth cauſe and opportunity to giue it. I did therefore acknowledge and ſubmit my ſelfe to fauour: God did deſcend his greatneſſe, accepted my acknowledgement, and gaue me the allowance of his mercie; then I reduced to memorie what my Sauiour had done for the redemption of mankinde, what hee had promiſed the Faithfull, what the penitent. I beleiued, receyued ſtrength,

This care is euery mans dutie.

Mans deſerts.

The effects of a guiltie conſcience.

Mercie giues hope in greateſt extremities.

Acknowledgement moſt neceſſarie.

The promises that belong to the faithful, and penitent onely.

and had my Hope established: and growing bolde with these encouragements, I desired & obtained the Sonne of God, to restore mee the Spirite of God, to continue mee restored, reformed. Then could my soule receiue content in Diuine meditations; then I could despise the earthly profites, and the vaine pleasures of men: call them, and esteeme them as dongue, filthy, and that maketh filthie. Then I could iustly value the honours of this life, weigh them with Vanitie, and esteeme them lighter. Then I could discerne Vertue in Pouertie, and Holinesse in a contemptible degree of Fortune. I could see the Patient beare theyr loade with alacritie, and secretly scorne at the base estimation of Earth.

How to vnderstād the world.

How to iudge of good and euill.

The benefite of patience.

Thus a reformed iudgement can teach to knowe and loue, know and hate: let me loue, and be beloued of GOD: let me hate, and be hated of the world.

To loue & hate.

Of

¶ Of the Creation of the World. Chap. 2.

The Creation.

THe creation of the world hath bene the admiration of all men that knew not *GOD*, neyther beleeued Scripture: the reason was, becauſe theyr vnderſtandings (wanting Diuine light,) were not able to comprehend the knowledge of ſo high a ſecret. Therefore the Philoſophers haue vainely and diuerſly diſagreed in their ſeuerall conſtructions of the beginning of the World: Some denying that the World euer had beginning, but that it was derined (by the power of Nature) from all Eternitie, and had eternall perpetuitie. To maintaine which abſurditie, they would demaund how *GOD* made the World; what inſtruments hee vſed in the building of ſo wonderfull a frame, &c. Wherein may appeare theyr groſſe miſvnderſtanding of God his Nature, that hee (like man) could not worke without the helpe of means

The reaſon why the Creation is not beleeued of the infidels.

The vaine opinions of Philoſophers.

Their fond arguments. Epicures.

The anſwer.

meanes and instruments: others more learned, more trew, concluded that of necessitie the world must haue beginning, and that there was a power Eternall, which made, moued, and gouerned all things, and that the world was not eternall: they had this sufficient argument, that the World did suffer detriment, and decay in it selfe: the Elements had lost the puritie of their Nature which they had in the beginning: the mouings of the Spheares and Celestiall bodyes, (which of all worldly things are most constant) had endured some alteration; so that nothing in the world but did suffer and change, which could not bee if it were eternall. This grounded reason did cõuince the common opinion of the Worlds eternitie: and did preuaile with them that could not be perswaded but by the power of Reason. This I write, not to perswade Christians, but Infidels and Epicures: that they, who denye the iudgement of Diuinitie, may bee iudged by Reason, and the wisedome of Nature; which alone is able to Conuince all opposition.

All worldly things subiect to alteration.

The iudgement of Reason.

How to satisfie & perswade Christians.

position. But to Christians I will onely write what *GOD* saith: for that may serue to informe and satisfie euery one that is Faithfull. *Moses* the seruant, the witnesse of Almighty God, being inspired by the Holie-Ghost, hath left recorded ito all posteritie, the manner of the Creation of the World: to which authoritie, (not onely my selfe) but euery Faithfull Christian doth confidentlie adhere, disclayming all contradiction, all diuersitie.

The Scripture able, and onely able to satisfie Gen. 1.

In the story of the Creation, is principally considered the Creator, *GOD*; and the Creatures, the worke of Gods creation. In the Creator is considered his power, his purpose: his power in being able by his Word to finish a worke of such admiration. His purpose (not that hee needed any thing that hee had made, to supplie any defect in his Diuinitie) but for the vse of a creature which afterwards hee was to make, euen man: to whome hee gaue the Heauens, the Earth, and all the hoast of them for seruants, reseruing man for the seruice of himselfe only. In the Creatures is considered

A compendious vnderstanding of the creation.

The World was made for man, & man for GOD.

The matter of the creation, nothing.

The order God obserued.

The World mans house.

The seuerall dayes work. 1. Light:

2. Heauen.

3 The separation of waters.

sidered their original or matter of their Creation: and the order wherein they were created. This Originall was nothing: for God created all things by the power of his Word, without matter, there beeing nothing, whereof to make any thing. The order obserued in the Creation was, that God determining the World and the workes therein for the seruice of man, would (before he made man) store the world (mãs house) with euery needefull prouidence, that man (at the very instant of his being) might knowe himselfe to bee in the fulnesse of Gods fauour: nothing wanting which might eyther administer to his pleasure or necessitie. Againe, in the Creatures themselues, God obserued a speciall order. First, hee created Light, without which the workes of his greatnesse had not beene visible. Secondly, he created Heauen, giuing that prioritie for the excellence and dignitie of the place. Next, he made a separation of the Earth and Waters, and gaue the Earth a generation of all Plants, and Trees bearing seede. Then hee pla-

placed in the Firmament, the Planets, and Fixed Starres, the which ſerue not onely for Light, and to diſtinguiſh ſeaſons, but alſo (by their influence) for the generation and gouernement of liuing creatures. Then God furniſhed the two Elements of Water and Aire, with creatures of that kinde. Laſt of all, hee ſtored the Earth with the Creatures which liue on that Element; and when hee had finiſhed the Creation of all things, hee then made Man after his owne ſimilitude, and gaue him the poſſeſſion of the World, and the creatures hee had made: giuing him intereſt in all, and power ouer all, without exception. This knowledge of the Creation, is neceſſarie in the vnderſtanding of euery Chriſtian of carefull conſcience; with which knowledge, the leſſe Learned may ſatisfie themſelues: auoyding the curious ſearch of ſuch nice queſtions, as may diſtract the ſimple, and auaile not to ſaluation.

4. Hee ſtoreth the Firmament

5. Fiſh and Birds.

6 Creatures liuing vpon the Earth.

When and how man was made.

The power God gaue him.

The euill of curioſitie.

The

The generall Vse.

The Vse.

The Knowledge of the power of God, in Creating the World doth admoniſh and remember all men: that ſeeing GOD created all things, by the power of his Word, therfore the maine intereſt, and principall claime to all things created, remaineth to God onely; hee being the abſolute owner without competitor; and that man hath only the vſe and communication of Gods creatures, and that only with condition and limitation of time. Secondly, it doth perſwade a reuerence to the Maieſtie of God, and a feare of his diſpleaſure: for that GOD, who is able by his Word to create of nothing any thing, is able alſo by his Word to deſtroy any thing, and make it nothing, or worſe then nothing.

The maine intereſt of all things is in God.

The purpoſe of Gods creating the World.

The purpoſe of the Creation of the world by God, beeing for the vſe & ſeruice of man, doeth remember all men, that the meaſure of the loue of God to mankinde, is infinite, who of his owne

electi-

election, did pleaſe to make a Creature of ſuch noblenes, as to be called his Reſemblance and Image; giuing him a ſoule of ſuch Diuine nature, as nothing but God can be more: for whoſe ſake God made the world, & ſtored it with the plentie of all things which might be fit eyther for vſe or Ornament: all which God hath giuen man, onely requiring acknowledgement and thankful ſeruice; which condition if a man performe, God will then a thouſand folde double his fauours. And whereas theſe are but tranſitory & paſſable pleaſures, God will make them eternall and vnexpreſſable, both in number and worth: For hee that proueth a faithfull ſeruant, God will make him a Sonne, & crowne him with the glory of his Saints, in the Kingdome of glorie, where there is a perpetuitie of all happines.

The infinit meaſure of Gods loue.

Euery thing Created, is eyther for vſe or ornament.

God will make his ſeruants his Sonnes.

Secondly, the purpoſe of Gods creating the World, for the vſe of man, doth admoniſh all men to vſe the Creatures of *GOD* with moderation and Chriſtian iudgement; not to deſpiſe them becauſe they are Gods creatures, not to adore

Secondly.

How to vſe Gods creatures.

dore them, becauſe they are but Creatures: but ſo to vſe them, as they may ſupplye that purpoſe for which GOD created them.

Thirdly. Thirdly, ſeeing GOD created the world for mankinde, it doth remember vs not to appropriate the Creatures of God to our owne priuate endes, but to communicate their vſe with all ſuch as ſhall need them: for God gaue not the world to *Adam* onely, but to his poſteritie alſo: therefore euery man is lawfully intereſted in the enioying of Gods creatures, if by lawfull and allowable meanes hee can attaine them. Againe, if a Chriſtian mans neceſſitie require releeſe, and fauourable ſupportation, he hath a righteous claime to ſome part of the ſuperfluous poſſeſſions of others: and he that ſhutteth vp his compaſſion againſt ſuch neceſſitie, is guiltie of iniuſtice, and muſt anſwer the faulte at the barre of Death. For God he maketh his Sunne to ſhine vpon all indifferently, and hee hath giuen the World and the Creatures therein to mankinde generally, and not to one man, one Family

All men haue propriety in all Gods creatures.

Note.

God gaue the world to mankind and not to any particular.

mily, or one kingdome. This may teach and iudge the mercileſſe, who can ſee and not relieue the extremities of men, of Chriſtian men.

Speciall application.

The meditation of this power, of this loue of God, in craning a World of creatures for the ſeruice of man, and ſeeing it hath pleaſed him to make mee a reaſonable ſoule, and a ſharer of theſe infinite bleſſings: I haue aduiſed with my ſoule to declare my ſelfe in all dutifull demonſtrations to my God: and to vſe the creatures hee hath giuen mee, with that moderation hee hath commanded: I haue made a Couenant with my ſoule, that I will not appropriate that to my priuate, which God hath made common. If God giue me aboundance, I will open my liberality, I wil giue as God doth, to all, but carefully to the wants of faithfull men. I will remember that what I haue, I muſt vſe, what I vſe not I muſt beſtow, leaſt

Speciall application.

We ought not to appropriate that which God hath made common.

How to imploy Gods talents.

A holy life is a continuall trauell.

How to occasion an holy meditation.

Where to repose our hope.

Gods talents bee without imployments, and so God discharge mee of trust. If God giue me wisedome and knowledge more then others, I will not bee silenced, I will not obscure the grace and gift of God, I will not denie God, I will not deny the world my seruice, but in whatsoeuer God shall inable me, in that I will be industrious. If I can do nothing of desert, or common profite, yet I will waste my howres in holy meditation. I haue vowed I will still trauell in holy exercise. When I cannot profite generally, I will pray generally. We are all the creatures of one God, the word of God gaue forme to euery creature: therefore euery thing that presents my eye, shall moue my holy meditations. When I behold the wonderfull frame of heauen, I shall reuise on the creation, and admire God his mercy, his maiesty. I shall remember the happinesse of heauen, and refresh my aduersity with hopefull confidence. When I consider the earth, I shall remember the basenesse of my beginning, what I was in sin, what I am in

in grace. This ſhall teach mee to deny my ſelfe, and wholly to depend on the fauour of God. When I ſee vnreaſonable, noyſome, or euill creatures, I ſhall haue cauſe of acknowledgement: for God might haue made me ſo, or worſe. Laſtly, when I ſhall ſee wicked men proude themſelues in their vanities, I ſhall both pitty and glory: pitty the miſery of their ſoules, & glory the Fortune of my owne. And thus with theſe and ſuch meditations my ſoule ſhall breath content.

To deny our ſelue is to gaine our ſelues.

Pitty can reſpect our enemies.

¶ *Of the Angels, their Nature, their fall.*

Chap. 3.

THat the angels were created is moſt certaine: the time of their creation is not certain, but doubtful & diuerſly beleeued: many men ſpend their iudgements in coniectures: all ſuch are more curious then Wiſe;

The creation of Angels is ſuppoſed to be the firſt day of the Creation.

becauſe the truth thereof cannot certainely bee determined: neyther if it could, were the knowledge thereof neceſſary, or materiall to ſaluation: for whatſoeuer knowledge is neceſſary for the happineſſe of our ſoules, is by God himſelfe taught in the teſtimony of holy Scriptures. This knowledge of the time of the creation of Angels, being not taught by God, doth make the ſearch thereof vnprofitable, vnlawfull: for God doth nothing at peraduenture, but all thinges in iudgement, and with the aduiſe of his diuine wiſedome. God then hauing denyed this knowledge, doth forbid the ſearch of this vnknowne, vnprofitable knowledge. That which I deſire to know, which I deſire to teach, is contained in the teſtimony of holy Scripture; the which denying me this knowledge of the creation of Angels, I forbeare to ſearch the knowledge of Gods ſecrets; and bee content rather to bee thought ignorant, then audaciouſly bolde with forbidden knowledge.

That which is needfull to be known of

Note.

Ignorance is better then vnprofitable knowledge. Gods denying is a forbidding.

All neceſſary knowledge to ſaluation is contained in the ſcripture.

of Angels, is their nature, their office. In their nature must be cõsidered what they are in substance, what in quality. Their substance is of the nature of our soules; pure and spirituall, eternall (in respect of ending) and without corruption. In their quality is considered their power; being at all times, and vpon all occasions able for the execution of Gods seruice. Their office is, that they are Gods messengers; their imployment is eyther in iudgements or mercies. This *compendium* is the knowledge of them all in general before the fall and apostacy of Angels; all of them, the Angels and those that now are Diuels, being at their first creation, of one quality, one power, and one excellence of nature. After the fall of Angels, who for their vnsupportable pride, were cast from the presence of God into eternall darknesse & damnation, the Angels deuided themselues. The better part keeping their first estate, kept their entertainement with God, and continued his fauour and seruice. The worse deuiding themselues

The nature, the office of Angels.
The nature of their substance,
Their quality.
Power.
Their office.

The good and euill Angels were all created in one nature.

How the Angels were diuided from the Diuels.

What the Diuels labour.

selues, left the seruice of God, and the fellowship of good Angels, bend their whole endeuour against God, against his blessed Angells, and against the Saints that loue and serue him. This apostacie and diuision of Angels, hath diuided thē in their natures, & in their offices: the good angels euer labouring the good of men: the euill angels to hinder and preuent the goodnesse of God, and good angels; labouring by all meanes to bring mankinde to their owne condemnation. In theyr offices likewise they disagree; for God dooth commonly imploy his good Angels in his workes of mercy, and fauourable protection. The Diuels he employeth in his iudgements and corrections, not that hee needeth their seruice, but that hee forceth them against their wils to his obediēce: these seuerall imployments of the good and euill angels, are not alwayes of necessitie though very common: for God doth often make his good angels destroy and inflict vengeance: and the Diuels he can vse in his workes of greatest

The care of good angels

The full opposition of the good & euill angels.

teſt mercy. And this the Diuels do not with content, but are eyther forced by the vnreſiſtable power of God, or elſe they deceiue themſelues in the end of their owne workings; God making that which they intend for euill, to reach an end farre beyond, and contrary to their expectation and purpoſe.

God can apply the Diuels in the worke of his owne glory.

In his works of mercy.

There is this difference alſo in the executions of their ſeuerall offices; the good Angels haue both liberty and pleaſure in the ſeruice of almightie God; and they labour with content & alacrity. The diuels haue neither liberty nor pleaſure, but being fettered with limitations, cannot doe what they would, but what they are onely licenced. The angels are Gods ſeruants, the diuels are his ſlaues: both labour in his worke, but with great inequalitie. Now to proue the ſubſtãce of this doctrine by the teſtimonie of Scripture, I might enlarge my ſelfe with the number of authorities; the which becauſe they are frequent, I will produce only ſome few, ſuch as may ſatisfie doubt. In the 104. Pſalme, the Prophet admi-

The difference in the liberty of good and euill angels

And as good and euill angels, ſo good and euill men.

ring and praising God for his wonderfull creating and gouerning the Word,
Psal. 104.4. in the fourth verse he saith: *God made the spirits*, (that is, the Angels) *Messengers, and a flaming fire his Ministers.* This verse is againe alledged by the author to the
Hebr. 1.6. *Hebrewes:* who to proue the preheminence of the Sonne of God, saith: that *all the Angels worship him*, and proueth by
Hebr. 1.7. the testimonie of the Prophet *Dauid*, that Angels are but *Messengers*, or *Ministers:* & that they are of a substance like fire or pure aire. By which testimonie is proued both the nature and the office of Angels: their nature, that they are spirits like fire; their office, that they are Ministers or Messengers. Their office is againe repeated in the 14. verse:
Verse. 14. *Are they not all Ministring Spirites, sent forth to minister for their sakes, which shall be heires of saluation*; by which is declared the purpose of their ministration & seruice: that is, for the benefite of Gods Elect, both to preuent the enemie, and to further them in their holie exercise.

To proove the power of Angells, wee may remember what God by an Angell

gell did for the *Israelites* in *Egipt*; what he did when he brought them out by an Angell. God destroyed of *Saneheribs* Hoast in one Night 185000. An Angell preserued *Daniell* from the Lyons: deliuered the Apostles out of Prison: the three Children from the Fornace: the Scripture is full of the demonstrations of theyr powerfull acts. God working his admirable effects by the seruice of his Angells. Againe, if wee reduce to memorie, the most memorable of all Gods mercies, we shall finde that in the execution, his Angels are eyther Ministers, or Messengers, and often both.

Exod. 14. 2. King. 12. 35. Dan. 6. 16. Act. 12. 7. Dan. 3. 23.

To omit all other particulars, that most worthie, most meritorious and happie: the Redemption of mankinde, by the birth, and by the death of Iesus Christ; were not the Angells continuall workers in that ministration? God sent his Angell *Gabriell* to bring the first newes thereof, to the most blessed Virgin *Marie*. Secondly, as soone as Christ was borne of the Virgin, the holie Angell did publish and preach it to the Shepheards; multitudes of Heauenly Soldi-

Luk. 1. 26. &c. Luk. 2. 9. Luk. 2. 13.

ers

ers prayſing and magnifying God for ſo great a benefite. How often did the Angels viſit and comfort our Sauiour? The Diuell could acknowledge that God had giuen his Angels charge to prouide, that his Son ſhould not hurt his foot (that is) ſhould not periſh in the leaſt particular. Chriſt being in his agony vpon the mount, there appeared an Angell to him, comforting him. At his reſurrection the Angels attend, and are the firſt publiſhers of that bleſſed newes. Laſtly, at his aſcenſion the holy Angelles attend to bring him to the boſome of his Father, comforting the Apoſtles with the promiſe of his returne. Thus wee ſee by teſtimony of Scripture, what the Angels are, what their office is, and how they are affected; of ſo gracious a diſpoſition, & ſo inclinable to the good of men, that *they haue ioy and conſolation in Heauen among themſelues at the Conuerſion of a ſinner.* Therefore in all reſpects of nobleneſſe and excellency, they are the moſt Soueraigne of all creatures, whom God hath ordained to

Luk. 4. 10. 11.

Luk. 22. 43. 44.

Luk. 24. 4.

Act. 1. 10. 11.

The gracious diſpoſition of good Angels.

Luk. 15. 7. 10.

to be continual wayters in his holy presence.

It is by many doubted, by some demaunded, whether men may not lawfully implore the fauor and assistance of angels: for in their reasons it dooth seeme equall, that seeing God hath giuen his Angels the charge of his elect, & hath made them *ministring Spirites, for their sakes which shall bee heyres of salvation*, that therefore they implore their gracious protection, giue some acknowledgement of thanks to the holy Angels, by whom they haue helpe & supportation, in the passage of their Christian pilgrimage. To answer this, there is a double doubt to be resolued. First, I doubt whether euery faithfull christian man & woman, haue one particular Angell assigned them, and whether that Angel be at all times continually present. Secondly, whether the Angels of God not present, can heare the prayers of men directed to them. The first, that euery man hath his Angell assigned him, was neuer yet substantially proued: and that angels absent

A question.

Heb. 1.14. The angels haue a charge of holy men.

The answer. First.

Secondly, These doubts cannot be satisfied.

sent should be able to heare our praiers presents, is dangerous to acknowledge; lest therby we take diuinity from God, and giue it to his Angels. And whereas they reinforce this argument with some examples in the Scripture, as in the 48. of *Genesis*, the 16. *verse*, where *Iacob* blessing the sonnes of *Ioseph*, sayth: *The Angell which hath deliuered me from all euill, blesse the children, &c.* It is answered, that by Angell, *Iacob* here vnderstandeth God. Againe, if the words will not beare that construction, but that it must bee graunted to bee an Angel, the messenger or Minister of almighty God; it is not therefore granted, that euery Christian hath the like degree of fauour as *Iacob* had; he being a speciall select, by whom God would declare himselfe to be wonderfull, giuing him extraordinary degrees of fauour, and extraordinary protection. Therefore the Angell of God did oftentimes assist him, both in his griefe, and hopes; the Angell presenting himselfe to *Iacob* in a visible form; and *Iacob* wrastling with the Angel, the which

We must not take from God to giue his Angels.

Gen. 48. 16.

An answere to an obiection.

God giues his speciall fauour to speciall and choyse particulars.

Quære.

which familiarity hath not been granted but to ſome choyſe particulars only. And *Iacob* doth not direct his praier to the Angell, but to God, that the Angel might protect his grandchildrē; and in praying for this extraordinary bleſſing for his children, he doth not conclude that therefore euery Chriſtian man hath the like extraordinary fauour. They are therefore dangerouſly deceyued, who for giuing the holy Angels their demonſtrations of thankes, giue them adoration and diuine worſhip; & ſo coueting to pleaſe, diſpleaſe the holy Angels that attend them.

We may pray to God, for the protection of angels, but not to the angels for Gods protection.

This is one extremity; there is another, and that is a remiſneſſe: when men acknowledge no reuerence, no reſpect to the dignity of holy angels. The holy men of all ages at the ſight of an Angel would vſe extraordinary reſpect of humility & reuerence. *Abrahā* he bowed himſelf in reuerence to the ground and called the Angell Lord: ſo likewiſe in the example of all the godly. And though men obiect that in theſe times the angels do not preſent themſelues

Another extremity.

A reverence due to holy angels. Gen. 18. 2. 3

Obiection.

ſelues, (as in the old world) in viſible formes; and therefore they neede no reuerence, there being no knowledge of their preſence. I anſwer, that though they appeare not in formes, yet they are notwithſtanding, often preſent in their ſpirituall natures: which though our corporall eyes cannot diſcerne, yet a ſpirituall iudgement and holy meditation will remember vs. And this is anſwerable to the iudgement of *Saint Paul*, who would haue men and women vſe deceney and reſpect, euen becauſe of the angels. *Therefore* (ſaith he) *ought a woman to haue power on her head* (that is to bee couered) *becauſe of the Angels*: for if there be a duety of reuerence to men, with whom wee conuerſe, there is doubtleſſe a reuerence alſo due to the holy angels that conuerſe with vs.

Anſwer.

The angels often preſent with vs in their ſpirituall nature.

1 Cor. 11. 10.

The generall Vſe.

This doctrine of the Creation, the nature, the power, and the office of angels, doth admoniſh and remember al men

men to make theſe and ſuch like profitable vſes.

Firſt, it doth remember vs the mighty power of God, and that in a double reſpect. Firſt, in being able by the power of his word, to create a Creature of that excellence and power of nature: in nature excellent, in number infinite. Secondly, in being ſerued and attended by this infinite number of powerfull creatures, one whereof is able (if God pleaſe to commaund) to deſtroy the world and all the generations on earth. God then being of ſuch infinite power in himſelfe, in his ſeruants the Angels: it ought iuſtly to moue al men to a reuerence of ſo great a Maieſtie: and to a feare to prouoke a power ſo able and infinite. Againe, the apoſtacy of thoſe angells that fell from theyr obedience, and firſt ſtate of happines, doth admoniſh all men, that ſeing the Angels, of ſuch power, of ſuch excellence, and ſo neare God in his fauour, in his preſence, were tempted to fall from ſo great happineſſe, that no man therefore bee ſecure or preſume in the con-

Vſe. 1. The angels are witneſſes of Gods power.

God attended by angels.

The ſecond vſe.

The fall of angels doth diſſwade ſecurity and preſumption.

confidence of his owne truſt; but dayly to begge, and wholly to rely vpon the mercy and providence of GOD, without whom there is no ſafety, no ſecurity. The greateſt power in the world being but weakneſſe without the ſtrength of his ſupportation. Secondly, as Saint *Peter* ſayth :) *If God ſpared not the Angels that had ſinned, but caſt them downe into hell, and deliuered them into chaines of darkneſſe, to bee kept vnto damnation:* neyther will hee ſpare the tranſgreſſions of men, that of knowledge and purpoſe offend him, For the angels are greater then men, both in power and might: if God then ſpare not the better, hee will not ſpare the worſe, but caſt them likewiſe into chaines of darkeneſſe, to bee kept vnto damnation. Againe, though the angelles were of this excellency and dignity of nature, and although many of them did fal from their ſtate of innocence, as *Adam* afterwards did: yet the Redeemer of the world Chriſt Ieſus, did not vouchſafe to take their nature and redeeme them, but left them in the iudge-

2.Pet,2.4.6

Their damnation doth conclude the damnation of euill men. Verſ.11.

The third vſe.

Chriſt did reſtore the falling man,not the falling Angels.

iudgement of condemnation, vndertaking and finiſhing the worke of Redemption for men and not for Angels. And this ought to prouoke all men to a zealous affection of loue towards God, who gaue his onely begotten, his onely beloued Sonne for the redemption of men, preferring them in his loue before the Angels that had offended. Laſtly, in that the Angels of God are commonly preſent with chriſtian men in their ſpirituall natures, being ſēt of God *to miniſter for their ſakes that ſhall bee heyres of ſaluation*: It doth remember vs firſt, the wonderfull loue of God to mankind, in being content that his choyſe ſeruants the Angells, that wayte in his preſence, neare the perſon of his Maieſtie, ſhould be imployed about men, in the ſeruice of their ſaluation. Secondly, it ought to moue men to a preciſe reuerence, in the common behauiour of their liues: that they forbeare not onely the committing of groſſe and capitall ſinnes: but all vnſeemelineſſe both of words & actions, (as Saint *Paul* ſayth) for the reue-

Heb. 2.16. 17.18.

The fourth vſe.

Heb. 1. 14.

Secondly. A reſpect due to the reuerence of Holy Angels.

1.Cor.11, 10.

Note.

reuerence of Angels. For as Diuels are baniſhed frõ the poſſeſſed by prayer, and holy exerciſe: ſo the good Angells then leaue our company, when we delight in wicked or vnſeemely behauiour.

Speciall application.

Speciall application.

This knowledge of the mercy, of the power of God in creating the Angels, and appointing them to miniſter to all the children of grace, ſhall bind me in the moſt aſſured bonds of duety and thankefull acknowledgement to my God. I will alſo confidently repoſe in the truſt of Gods prouidence, being aſſured that himſelfe, that his holy Spirit, that his Angels are my ſupporters. I will neuer deſpayringly feare the euill of men, of Diuels, or what euill power ſoeuer; becauſe I know whoſe I am, and in whoſe company. I will reforme the errours of my life, and watch my behauiour, I will endeauour to auoyde both ſinne and vnſeemelineſſe in all my

To repoſe in God is aſſurance of ſafety.

my actions; that thy holy Angels may loue and not loath my fellowſhippe: I will ſo endeauour that my conſcience may aſſure me I am thine, appointed to ſaluation; and therefore in the protection of Angels I ſhall alſo receiue content and a pleaſure vnexpreſſable; that thy holy Angels haue ioy in Heauen at the newes of my ſaluation. Holy and bleſſed ſpirites, they are ſo delighted with the vſe of mercy, as that they reioyce and congratulate the proſperity of men. O my God, I will acknowledge thy greatneſſe, and thy goodnes in the creation of Angels: I will damne their infidelity that beleeue it not: thou haſt ſayde it, who dare queſtion it? I will therefore beleeue it, acknowledge thy power, prayſe thy mercy, and (with reuerence) remember the office and miniſtration of thy holy Angels.

Heb. 1. 14.

Luk. 15. 7.

The Saducees deny that there are Angells

¶ Of Man his first beginning, and the state of his Innocency.

Chap. 4.

WHen God had created the world, & had giuen being and proportion to al creatures saue mã; that he might conclude his labor with a work of extraordinary admiration, he then made man, giuing him the possession of the world hee had created. In this worke of God there are these considerations. First, the aduise & deliberation of the Trinity, in determining this work; God said, *Let vs make man*, &c. Secondly, God made man of a preexistent matter, not creating him of nothing as hee did the other Creatures: *The Lord also made Man of the dust of the ground*, &c. Thirdly, man was

Man the most excellēt of Gods worke.

First.

Gen. 1. 26.

Secondl.

Gen. 2. 7.

Thirdly.

was made in the image of God, and according to his likeneſſe. *Gen.* 1. 26. *Let vs make man in our image, and according to our likeneſſe.* Fourthly, the rule and gouernment God gaue man ouer all creatures; giuing him liberty ouer all, to vſe them in their kinde with moderation: *And let them rule ouer the fiſh of the ſea, & ouer the fowle of the heauen, & ouer the beaſts, and ouer all the earth, and ouer euery thing that creepeth and moueth on the earth, verſ.* 26 Fiftly, is to be cõſidered the end of mans Creation, which is for the glory and honour of God that made him. *Euery one ſhall be called by my name; for I created him for my glory, formed him & made him.* Theſe particulars are moſt materiall, and of neareſt conſideration in the creation of man, and becauſe of their importance, I will ſomewhat dilate vpon euery particular. Firſt of the aduiſe and deliberation God vſed when hee formed man: God ſayd, *Let vs make man.* When he created the World, and the Workes therein, he ſayde, *Let there be*, and there were; but when hee commeth to make

Fourthly.

Gen. 1. 26.

Fiftly.

Iſay. 43. 7.

Gen. 1. 26.

The difference God made between man and his other creatures.

man, he ſayth, *Let vs make* by whom he putteth a difference betwixt man and euery other creatur, that as man ſhould excell all other in the excellency of his nature, and in the purpoſe of his end; ſo God would honour him aboue all in the manner of his Creation. *Let vs*, that is, the three perſons in the Trinity, the Father, Son, and holy Ghoſt; the which at the making of man, are perſonally vnderſtood: at the creating of the world, they are not perſonally, but generally vnderſtood, in the vnity of their Godhead, For ſo I vnderſtand the words of Gods creating, *Let there bee*, to be meant by the Godhead indiuiſible; the words, *Let vs make*, to bee meant by the perſons diſtinguiſhed. And though no man can bee able to giue a reaſon of the ſecret will of God: yet this may bee imagined, that ſeeing the world and all the creatures therein (ſaue man) haue only a generall reſpect to the honour of God, & therfore were they by the generall power of Gods diuinity created: but man (being determined in the counſell of God) that hee

Note.

A ſuppoſed reaſon of Gods ſecret will.

hee ſhould bee an occaſion that the whole Trinity ſhould haue diuine exercíſe in the gouernement of his life; and euerie one in their ſeuerall aſſignements, as ſhould pleaſe themſelues to appoint: therefore God (in the Trinity of perſons) made man, becauſe afterwardes in the Trinity of perſons hee was to gouerne him. God he gaue man a law, which he being not able to keepe, did condemne him. Chriſt the ſecond perſon, moderateth the law, & giueth the Goſpell, promiſing ſaluation to all that will beleeue. The holy Ghoſt he moueth in the harts of Gods elect, and giueth grace to apprehend by faith, the meanes of ſaluation. Thus are they perſonally buſied in the gouernement and preſeruation of man; thus were they perſonally at his Creation.

The ſecond conſideration, is the matter of mans creation. And this in a double reſpect is conſiderable, in the perſon of God; firſt, God when he formed other creatures, hee required no matter, but gaue them beeing by his

The Trinity haue divine exerciſe in the governement of man.

God the Father gaue man a law.

Chriſt moderateth the law, and giveth the Goſpell.

The holy Ghoſt moueth grace.

The matter of mans creation.

The difference God made in the creation betwen man and all other creatures.

word. But when hee formed man, hee firſt prepared his matter, then gaue the forme, and created man. Wherin God doth vſe a double care, a double diligence; not that hee could not create man of nothing as he had the reſt of his creatures, but he did it in the wiſedome of his diuinity, for reſpect and cauſefull conſideration. Firſt, to expreſſe his double, or rather his manifold affection to that creature. Secondly, to preuent the proude imagination, man might haue of the nobleneſſe of his nature, it being yet in the pride of our fleſh, to boaſt our deſcent, and to deriue our families from antiquity and greatneſſe.

The reaſon why God made man of a preexiſtent matter. Secondly.

The naturall pride of fleſh.

The third conſideration is the diſtinguiſhing forme of man, his reaſonable ſoule, whereby God doth diſtinguiſh him from all the Creatures of earth, giuing him reaſon and diſcourſe to inable him for the gouernement of the world. This is conſiderable in theſe reſpects. Firſt, the order God obſerued in the creation: God firſt made the world, afterwards hee made man,

The forme of man his ſoule.

and

and gaue him the poſſeſſion. So when hee made man, he firſt framed the body, then formed the ſoule, Hee made not the body and ſoule at one inſtant, but in their times, and in order: for when hee had made the houſe, he then put in the tenant, & not before. Secondly, is conſidered the excellency of the nature of our ſoules. For God neyther made nor created our ſoule, but inſpired it by the vertue of his diuinity. *Gen.* 2.7. *The Lord God alſo made man of the duſt of the ground*, there is the matter of his body. *And breathed in his face the breath of life*: there was the nature and excellence of his ſoule; being the breath of almighty God, diuine, ſpirituall & eternall. *And the man was* (then) *a liuing ſoule*: for before God inſpired the ſoule, was man onely framed and not formed, his reaſonable ſoule being that which doth diſtinguiſh him from all other creatures, being (in reſpect of his ſoule) the neareſt reſemblance to Gods diuinity. For ſo God determining his creation, ſayth: *Let vs make man in our own image, according to our likenes.* Mans ſoule

The order God vſed at the making of man.

The nature of our ſoules. Gen. 2.7.

The ſoule is the diſtinguiſhing forme of man.

Gen. 1.26 Man is Gods image in reſpect of his reaſonable ſoule.

ſoule, being (in reſpect of reaſon & eternity, a reſemblance of Gods diuinity.

Fourthly. The fourth conſideration, is the rule and gouernment God gaue man ouer all creatures. Gen. 1.26. *And let them rule ouer the fiſh of the ſeas* &c. Firſt, it is conſidered, that God by giuing man this authority, doth not diſinable himſelf of the gouernment of his owne creatures, but doth reſerue to himſelfe the Soueraigne regality; giuing man a ſtewardſhip, and ſuperintendance onely. *The earth* (ſayth holy *Dauid*) *is the Lords, and all that is therin, the round world, and they that dwell therein.* Secondly, in that it is ſayd, *God gaue them rule, &c.* there is a double conſideration. Firſt, thar God communicateth his power to mankind in generall, not to this or that particular. For God ſpeaketh in the plurall number, *Hee gaue them*, and not him power, &c. So that the power is deriued vpon all, and not vpon one, or any number of certaine particulars. Againe, theſe words, hee gaue them, haue relation to the words, he created them. *Gen.* 1.27. *God created the man in his*

Gen. 1.26.

With what cautions God gaue man gouernment.

Pſal. 24.1

Secondly

The generall deſcent of power deriued vpō all.

Gen. 1.27.

his image, in the image of God created hee him, he created them male and female. So when he gaue man the gouernment of the world, hee ſayth, *He gaue them* that is, the man and the woman: for as God did not deuide them in their Natures, ſo hee would not diuide them in the vſe and gouernment of his creatures, but whatſoeuer is lawfull to the one, is lawfull to the other; both of them hauing equall and indifferent power in the vſe of Gods creatures.

The man and woman had alike authority in Gods creatures.

Laſtly, is conſidered the end of mans creation, which is, that God may bee glorified in the ſeruice of ſo noble a creature. *Iſay.43.7. I created him for my glory, formed him and made him.* God is glorified or honoured in a double reſpect. Firſt, in acknowledgement. Secondly, in perſonall ſeruice. In acknowledgements, when men haue a thankefull remembrance of Gods mercy in the creation, and in the Redemption of mankind. This acknowledgement is declared in the meditations, prayers, thankeſgiuings, and reuerence of holy men, to the Name, the Memory,

Fiftly. The end of mans creation. Iſay.43.7.

Note.

How we ſhould declare our thanks to God.

mory and the maiesty of God. In the 15. of *Exodus*, the second verse, *Moses* acknowledging Gods mercy in theyr deliuerance sayth: *The Lord is my strẽgth and prayse, and hee is become my saluation: he is my God, and I will prepare him a tabernacle: hee is my Fathers God, and I will exalt* (or honor) *him.* And the Prophet *Dauid* hath it common in his holy meditations, that he will honour God in his acknowledgements; and condemneth the hypocrisie of euill men, that honour God with their lips, and haue their hearts farre from him. And Saint *Paul* in the heate of his zealous affection, calleth this glory his reioycing, and disclaimeth euery other obiect of glory, but Iesus Christ, and him crucified.

Exod. 15. 2.

Gal. 6. 14.

Secondly, God is honoured in the personall seruices of men, and that is when they carefully trauell in the exercise of such Christian duties, as he hath commanded. This hath relation to that conditionall proposition of our Sauiour Christ: *If you loue mee keepe my commandements.* For if we neyther keep nor endeuour to keepe his commande-

Secondly.

How wee should glorifie God in personall seruice.

ments,

ments, we loue not; and whom we loue not, we cannot honour. And as Christ sayth of himselfe. The works which I doe, beare witnesse of mee, &c. So the endeuours of our liues, witnesse what we are, and whether wee honour God, and loue him or not. These fiue particulars, are the maine considerations to be regarded in the creating of man. In the creator is remembred his deliberation, *Let vs*: in the Creation, the matter and the forme; the matter *earth*, the forme *Gods breath*. In the creature, his rule, his end: his rule, he was *Steward*, and superintendent Lord ouer all: his end, the glory and seruice of his creator God.

Our actions witnesse our affections.

A compendium of the chapter.

The generall Vse.

The generall vse of this doctrine, is a generall acknowledgement of duty that all men owe to God their creator, who (of his owne accord) hath beene pleased to make man so noble a creature, of so base a matter; to endow him with a soule

The Vse

Man made noble out of baseneſſe.

ſoule ſo neare the nature of his diuinity, to giue him ſuch rule, to ordayne him ſuch an end, equall to the honour of Angels, equall to their happineſſe. This may remember all men what God had done for them, what God doth expect from them. It may remember all, what they were, what they are, what they ſhall be, what they ſhould be. This knowledge may both remember and admoniſh; it will alſo preuaile in all their hearts that haue the leaſt mouings of Gods holie Spirite in them. For he that knoweth this, conſidereth it, and is not mooued, doth declare againſt himſelfe, and doth iudge himſelfe to bee reprobate, who fayling in the purpoſe of a Chriſtian life, doth not only diſinherit himſelfe of Gods gift, which is earth, but of Heauen, which hee would giue; and doth by that act of diſobedience, both depriue himſelfe of Gods fauor (which is happineſſe) and purchaſe to himſelfe a ſtate of damnation, infinite in time, infinite in torment. Secondly, ſeeing man was made of ſo baſe a matter, of the

Note.

The reprobate onely are careleſſe in the ſtate of their ſaluation.

What hee gaineth that leeſeth Gods fauor.

the duſt of the ground, the baſeſt part of the baſeſt element, it doth diſgrace the pride and ambitious ſpirits of men, who vaunt themſelues in the nobleneſſe of their deſcent, or in the proſperity of their fortunes. For God hath giuen one and the ſame beginning to all men; the honourable and the baſe, the rich and the poore, beeing all deriued from one firſt matter, a matter ſo baſe, as nothing could be more, being the refuſe & of-ſcourings of the earth, which all of vs were in our firſt matter, before our creation; which all of vs ſhall be in our graues, where we ſhal al be reduced and brought backe to our firſt matter. This being conſidered, how vaine a folly is it for men to proud themſelues in their proſperities, and diſgracefully to repute men for their difference of fortune? for the beſt man is but baſe earth, and the baſeſt man is created in Gods image; all of one nature, and in one office, and all to one end ordayned. Therefore in a Chriſtian indgement, there is no difference of men, but the difference of good & bad. And this

The diſgrace of ambitious and aſpiring ſpirits.

Gen. 3. 19

Pride the vaineſt folly in mans nature.

What the true difference of men is.

this inequality is not in their nature, but in the corruption and defect of nature. And the safest way to esteeme men, is to compare them in their gifts of grace, and not of fortune. For (with God) the least spirit of grace, though in the lowest degree of fortune, doth out-value, and is able to disgrace the greatest state in the world (if not gracious.)

The difference of grace and fortune.

Speciall application.

Application.

This knowledge of my creation, shall resolue me in my dutifull obedience to God; that seeing his hands haue fashioned me, and that his mercy hath made my body a Temple or a Sanctuary for his holy Spirit to dwell in, therefore I will carefully keepe this body. this temple from the filth of sinne, and indeuour my selfe in such holy exercise, that my soule may haue the perpetuall fellowshippe of the Holy Ghost, without which, there is no happines, no saluation: I will refrayne to company with the leprosie of sinne, lest I runne

1. Cor. 3. 17

A reformed resolution.

runne into their danger, and defile my body, this temple with diſeaſed company. I will hate the imitation of mens vices, I will not bee tempted with their Fellowſhip; becauſe I know that when I prophane my body, the temple of the holy Ghoſt, I ſhal baniſh that ſweet ſociety, fruſtrate my hope, and wound the quiet of my conſcience. (O my God) of baſe earth thou madeſt me a noble Creature; I had no life, no ſoule before thou inſpired it; thou gaueſt me reaſon and vnderſtanding to inable mee fot thy diuine ſeruice; thou haſt ordayned mee thy ſeruant; thou haſt giuen mee entertainement: continue mee (I beſeeeh thee) in this ſeruice; let my ſoule, let my body, let euery power, let euery part thereof, haue theyr imployments: I deſire no change, I was thine from the beginning, continue me for euer. Thy ſelfe (O my God) inſpired my Soule, it is thy breath, and therefore precious, it was thine before I had it; helpe mee to keepe it in the time, and in the danger of my pilgrimage, and when thou

Holy bodies Gods temple.

God that gaue grace, can onely continue it.

What our ſoule is.

How and where to repoſe our confidence.

A needfull care.

ſhall call it home, I will gladly breath it backe, for with thee there is onelie ſafety, with thee there is happineſſe without time, without meaſure. In the meane time keepe me from the danger of leeſing: let mee walke in the directions of thy holy Spirite. I am not able to moue my ſelfe in an holy courſe, if thy hand lead not, I ſhall eyther faint or wander: O keepe mee from both; that I may trauell the paſſage of my life with alacrity and ſpirituall profite, that this earth, this body of earth may paſſe to his graue in hope, and that this breath, this ſoule may returne from whence it came with confidence. This is the happineſſe for which I wil only endeuour, for which I will alway pray (O my God) thou haſt made me reſolute.

Of

Of the State of mans Innocence before his fall.

Chap. 5.

THat man was created good, holy, & innocent is euident by the testimony of Scripture, neyther is it doubted of the christian world to whom I write. Therfore I shall lesse need to trauell in the search of authorities, neyther spend time & words to proue a generalgrant. For when God had ended the worke of his creation, the holy Ghost saith, that *hee viewed all that hee had made, and lee it was very good.* For God being the father and fountain of goodnesse, it was not possible that any thing that was euill should bee deriued from him, but like himselfe, so his worke was perfectly good; no blemish, no defect. It is therfore generally to be beleeued, that

Man created innocent.

Gen. 1. 31.

Nothing but good can be deriued from God.

Adam at his first creation was holy and innocent, no defect of nature, no corruption of sinne: and that God gaue him the liberty of free will, and power (if so he would) to continue his estate of happinesse. From this doctrine of the free-will of man before his fall, hath risen much controuersie, and strife of words, the knowledge whereof is more dangerous thē profitable in the vnderstandings of the simple and vnlearned: all men being naturally desirous to know or seeme to know those intricate and nice questions, and few that haue sufficient wisedome eyther to deliuer or iudge them. I will therefore sparingly deliuer my iudgement.

Eccles. 15. 14. 15.

Free-will.

The euill natures of men.

Adam in the state of his innocence, had this condition of happinesse: First, he was in the ful fauor of God, a ioy vnexpressable. Secondly he had the world & the creatures therein for his vse and pleasure, all which were then perfectlie good. Thirdly, hee had power giuen him of God to continue this happines to himselfe and his posterity for euer. The first, that he enioyed the full fauor of

ADAMS condition in the state of his innocence.

of God is proued in the proofe of the second and third; for the giftes both temporall and spirituall which GOD gaue him, doe well declare the infinit measure of Gods loue to him: God giuing him all that was created, and more then was created: a diuine soule, and with that such indumentes of grace, as made him a creature most excellent and happy: For the second, that God gaue him the possession of the world, both for his vse and pleasure, is already proued. Yet more, God for an extraordinary demonstration of his fauour, *planted a Garden in Eden*, of admirable variety, both for vse and ornament: *For out of the ground made the Lord God to grow euery tree pleasant to the sight* (that was for ornament,) *and good for meate* (that was for vse) *the tree of life also in the middest of the garden, & the tree of knowledge of good and euill.*

ADAM rich in spirituall and temporall blessings.

Secondly

Gen. 2. 8. v.

Ver. 9.

ADAM had all things needfull both for vse and ornament.

These were there both for the beauty of the place, and for the tryall of mans obedience. And God gaue *Adã* liberty to eate thereof (freely) of euerie tree in the Garden, onely prohibiting

ADAMS liberty and restraint.

ting him to taſte of the tree of knowledge. Theſe benefites, this bountie was large; yet doth God ſtill inlarge himſelfe in his fauour to *Adam*, and deuiſeth to make him an helpe fitt for him; for he ſayd, *It is not good for man to bee alone:* As if God did labour his inuention to deuiſe for the good, and for the helpe of man. Therefore *hee cauſed all the creatures to come before Adam, but among them all hee found not an help meet for him. Then God made woman, and gaue her for the conſolation of man.* Thus did God deriue his bleſſings by degrees vpon man, ſtill inlarging the meaſur of his bounty and goodnes towards him. So as there wanted nothing, which in the Wiſedome of God was thought fit for mans proſperity. Laſtly, to all theſe fauours, GOD yet giueth one, more then all; and that was a free will and power in himſelfe to deriue theſe infinite bleſſings vpon himſelfe and his poſterity for euer; no mixture of griefe to diſtaſte them, no death to depriue them; but themſelues and theſe pleaſures to bee infinite and vnſpeakeable.

Gen. 2. 18.

Ver. 20.

Verſ. 22.

The degrees of GODs fauor to ADAM.

Free-will in ADAM before his fall.

And

And yet more, that all theſe and theyr continuance, was giuen vpon ſuch eaſie condition, as (in our imaginations) could hardly tempt a reaſonable man to a ſmall forfeit: An apple, perhaps no better, or not ſo good in taſte, as many other in the garden, whereof *Adam* might haue freely eaten, without feare, without forfeit. All this doth but witneſſe the infinite loue of God to his creature man, who gaue him ſo greate a power, and had propoſed ſo ineſtimable a reward for ſo ſmall a ſeruice. Here I might inlarge my ſelfe with the contētious opinions of men in this argument, all which of purpoſe I auoyd, becauſe I had rather ſpeak to mens vnderſtandings with profite, then be vainly curious

The eaſie condition betweene God and ADAM.

Witneſſes of Gods loue.

Much needleſſe controuerſie in this argument.

The generall Vſe.

This (as doth the former) doth remember all men, how ſurpaſſing the loue of God was to mankinde, who (notwithſtanding man was made of a

The Vſe

matter so base and vnworthy, as nothing like him: yet doth GOD descend his Maiesty to dignifie his baseneſſe; and did heape ſuch honour, ſuch fauour vppon man, as made him the moſt excellent, and the moſt happy of all the creatures of God; giuing him felicity and power to continue it; which of all the bleſſings and gifts of GOD was the greateſt. For that is thought to bee the greateſt miſery to haue been happy, and to be altered: and the greateſt happineſſe is to bee able to continue happy. Which power God gaue to the liberty of man, to be, or not to bee happy for euer. This extraordinary degree of fauour to our firſt Father *Adam*, doth deſerue thankefull acknowledgement from all men, becauſe the fauour did reach to all the generations of *Adam*, euen to vs, and to them that ſhall ſucceede vs for euer. All men being then in *Adam*, and *Adam* then a *compendium* of all men: the honour and the grace being conferd to euery man in generall without exception of any.

To haue been happy is a miſery.

Speciall

Speciall application.

Seeing God hath thus honored my father *Adam*, inlarging his beneuolence to him aboue the reſt of his creatures: and ſeeing this was not giuen to *Adam* onely, but to his poſterity for euer, euen to my ſelfe being a ſonne of *Adam*, and deriued from his beginning: I do therefore acknowledge my ſelfe in as great a debt of beholding to my God, as *Adam* my Father, to whom God gaue theſe bleſſings by name, and in ſpeciall manner, my ſelfe being intereſted in the benefite, as well as *Adam*: nor *Adam* being able to out-trude mee from this fauour, and continue himſelfe: but as his ſinne made himſelfe & me both alike miſerable, ſo a conſtant continuing in his innocency hath made vs both eternally happy, without feare, without hazzard, no interruption. I will therefore aduiſe with my ſelfe, what honour, what thankes, what ſeruice is due from *Adam* vnto God: I will

Speciall application.

Whatſoeuer was giuen to ADAM, was giuen to euery particular.

A Reſolution.

Note.

God was only moued to fauour by himſelfe.

Mercy doth moue maieſty.

ADAM no cauſe of his owne good.

will compare the infinite greatneſſe of God to *Adams* nothing; I will meaſure them in the infinite diſtance of their worths; I ſhall ſtudy to know what deſert, what moouing cauſe could prouoke God to thoſe degrees of fauour. I will ſearch this deſert in the excellence of mans nature. I ſhall doubtleſſe fayle, though I ſearch there with diligence. I will then reſort to the mercy of God, and there inquire; there I ſhall rightly vnderſtand this knowledge. For thy ſelfe (O God) did moue thy ſelfe to theſe effects. Thy mercy did moue thy maieſty, thy fauour thy power. Thy goodneſſe did perſwade thy greatneſſe, thy greatneſſe did effect what thy goodneſſe cauſed. Thus was God tempted by himſelfe, to dignifie my Father *Adam*. *Adam* could bee no cauſe of his owne honour, becauſe it was in Gods decree before *Adam* had being. Therefore had *Adam* the greater cauſe of thankefulnes; that God did pleaſe (without cauſe) thus to aduance him. *Adams* honour was mine, *Adams* duty is mine. I am as ſtrictly bound in my

my obligation to God, as *Adam* my father was. I will therefore (with my beſt diligence) endeuour to bee conſtant in that duty wherein hee fayled, And though *Adam* hath diſinherited both mee and all his poſterity, of that power which he had to performe this diuine acknowledgements: yet will I ſtriue with my nature, to reforme my errour, and to come as neare as I can in the imitation of *Adams* innocence. Thus let mee euer be reſolued to contend againſt the corruption of my nature, and (with an holy ambition) to couet to equall, or exceed the honour and happy ſtate of my Father *Adam* in his innocence. Againe, ſeeing God did make mee ſo wonderfull in my frame, ſo excellent in my Nature, I will therefore (with modeſty and reuerence to God) eſteeme my ſelfe. I will vnderſtand, and remember that God hath made me a creature of note, ordayned for holy endes, and made the mayſter of infinite other creatures. I will remember that my ſoule is the diuine breath of God, my body

Reſolution.

We muſt contend againſt our own nature.

How and for what wee ought to eſteeme our ſelues.

a Temple for his holy Spirite. I will therefore bend my endeuour to fashion the gouernement of my life (in some proportion) to this excellence of nature. I will hate the company and imitation of euill, because God hath created me good: I will value the prosperity of my soule, before the possession of the whole world: I will bee iealous of my selfe, and will carefully feare to giue entertainement to any euill cause, that may depriue or corrupt me: I will loue my owne saluation before all but God; because God did honour me aboue all but himselfe, in my creation. Thus may I lawfully (with religious modesty) esteeme my selfe. God did grace me in my creation, God will double that grace in my saluation. For this I earnestly expect, I pray.

How Christians should bee affected.

Of

Of Originall ſinne, the fall and apoſtacy of Man.

Chap. 6.

WHen man was in the height of his proſperity, hauing all things requiſite to make him both happy and great, and wanting nothing that might adminiſter the fulnes of cõtent to his deſire: he is then ſuddenly (by himſelfe) caſt from theſe pleaſures into a ſtate moſt miſerable, depriuing himſelfe and poſterity, not onely of the pleaſures, but of the vſe-full neceſſaries of this life; and that which is infinitely more worth then the reſt, the fauour & preſence of God, which of it ſelf (without addition) is able to make the enioier moſt abſolute in his felicity. Thus in a trice, was Man (the glory of Gods workmanſhip) by ſinfull diſobedience ſpoyled

Man did degrade himſelfe.

Gods fauor the higheſt benefite.

ſpoyled of his innocence; which when he wanted, his very nature then endured alteration; and hee that but latelie was made Lord of all the World, is now made ſubiect to all extremities. This one touch of ſinne, being of that infectious nature, that (like a leproſie) it ſpreades ouer his whole nature; his body, his ſoule, his workes, nay his very affections are infected with this venome, his holineſſe, innocence, and all his diuine graces abandon his nature, not daigning to comfort in the fellowſhip of ſinne. God (alſo) who had made him ſo wonderfull, and had ſo wonderfully enricht him with benefites, takes off the maieſty & ornanaments he had giuen him, inueſting him with pouerty, and extremities of fortune. And whereas before hee had made him immortall, hee now makes him ſubiect to the ſtroke of death, and in this array, thus altered, hee excludes him his ſacred preſence: this ſinne, branding not onely *Adam* with this diſgrace, & theſe deformities, but himſelfe and his poſterity for euer, being all diſgraced

A ſtrange alterarion.

A generall decay.

What bitter effectes ſinne cauſeth.

ADAM being a compendium of all, brought deſtructi-

graced from their innocence, and degraded from their excellence of Nature. Now would I chalenge the beſt inuention in the World, to deſcribe *Adam* in the griefe of this alteration. It is not in the power of any mans inuention to doe it, there are not words, nay imagination hath not thoughts to conceiue it. For to fayle in the ſearch of proſperity, is an admirable degree of griefe; but to be depriued is a torment, and doth require extraordinary patience. Thus much in generall.

on on all when hee ſinned.

An vnutterable meaſure of griefe.

In the fall and Apoſtacy of man, is principally conſidered theſe particulars. Firſt, from whence hee fell. Secondly, to what hee fell: the infinite variety of queſtions depending neceſſarily vpon theſe two particulars; the which (of purpoſe) I contract, for order, and for the eaſie vnderſtanding of the ſimple. Firſt, is to bee conſidered, from what hee fell; and that was from the fauour of God, conſidered in the excellence and innocence of mans nature: in his large induments of grace, in his power, and in his poſſeſſion of plea-

Conſiderations in this argument.

Firſt from what ADAM fell.

ADAM had an absolute measure of pleasure.

pleasure: in all which respects, *Adam* (the first man) was so abundantly fauoured, as that his soule could desire no inlargement: God hauing giuen him so manie and so great demonstrations of his loue, as made him distinguished from all other creatures. This doctrine is aboundantly proued in the Chapters before of the Creation of man, and of his innocence: I will therefore forbeare to multiply arguments in so plaine a proofe, For the second, to what estate hee fell, this is familiarlie knowne in the experience of euerie mans life; the most fortunate of euery mans life, beeing full of the markes of this misery For to vnderstand our selues, is rightly to vnderstand what *Adam* was in his sinnes; and the miserable change he endured by the alteration of his Fortunes, doth giue vs particular knowledge in the misery of our owne condition. *Adam* our Father by generation, was the Father also of our corruptions; and wee his generation, deriuing our Substance and Natures from him, haue with them deriued his

Gen. 2.

Secondly. To what ADAM fel.

The miseries of this life.

ADAM, the parent of our corruption.

his ſinne, and the puniſhment thereof; the which as they were inſeparable in the nature of *Adam*, at, and after his fall: ſo are they neceſſarily deſcended downe vpon vs his poſterity: the treſpaſſe being in him from whom wee are all deriued, makes that wee are all guilty of the ſinne of *Adam*, and all deſeruers of the like puniſhments. This is Saint *Paul* his iudgement. *Rom.* 5.12. *Wherefore as by one man ſinne entred into the world, and death by ſinne, and ſo death went ouer all men: for as much as all men haue ſinned.* As *Adam* was, ſo are wee: ſuch a father, ſuch children. To know him, wee muſt view our ſelues, and to know our ſelues we muſt view him. The beſt way to vnderſtand our nature, is to conſider it in *Adam*; but to vnderſtand his fall and the miſerie thereof, it is palpably euident in the knowledge of our owne particulars, the torments of our tranſitorie life are ſufficient arguments to perſwade and reſolue vs. Here I might ſpend much time in the repetition of much miſery, and rip vp the wounds and ſorrowes of our mor-

How wee are guilty by ADAM.

Rom. 5. 12.

ADAMS miſery is palpable in our calamity.

The variable turnings of fortune.

tall life: the knowledge is neceſſary, but not in this place, beeing commonlie taught in the common experience of our liues, where the extremities of fortune, and her variable turnings, remember all men the miſerable condition of ſinfull man; there being no man but doth ſometime taſte the bitterneſſe of mortall life: all men being at all times ſubiect to all extremities. In the booke of *Eccleſiaſtic.* 40. there is a catologue of the miſeries of mans life, all which happen to vs for the ſin of *Adam*, becauſe we are his ſonnes, and were with him at the committing of his ſinne. And this to *Adam* might iuſtly bee one torment in his miſery, that by his ſinne, hee did not onely depriue himſelfe of the ineſtimable worth of Gods fauour: but alſo brought the like condemnation vpon his ſeede, and theyr ſeed for euer, by his one ſinne ouerthrowing the bleſſed eſtates of many millions of people, as if at one blow he would haue cut off the heades of a world of people. And doubtleſſe but the ſorrow for leeſing the fauour of God, *Adam* could not haue

Eccluſ. 40 from the 1. verſe to the twelfth.

ADAMS torment.

haue a greater then this, becauſe there is nothing doth more moue griefe and pitty in gentle minds, then a compaſſion of generall calamities, eſpecially then when they are cauſed by their misfortune, that haue the grace to pitty them.

Note.

The nature or compaſſion.

If I ſhould vndertake to ranke the calamities of our ſinnefull life, and report them in order as they are inflicted on man for the ſinne of *Adam*, I ſhould both ouercharge my ſelfe with much buſineſſe, and but write that which is dayly taught in the fortunes of euery mans life. I will therefore omitte the great number, and inſiſt ſomewhat vppon that which is the greateſt in the number: and that is the diſpleaſure of God, which is damnation, a miſery infinite in time, infinite in torment; a iudgement denounced againſt all men for the ſinne of one man, becauſe at the committing of ſinne, all men were then perſonally preſent in *Adam*, and with him did both combine and conſpire in the treſpaſſe. By ſinne then did *Adam* bring a generall deſtruction

Gods diſpleaſure the greateſt calamity.

1 Cor. 2. 15 22.

ction on his nature, and made himselfe and all men not onely subiect to death, but to an euerlasting death, causing an euerlasting damnatiõ to inflict eternall and vnexpressable torments on the bodies, on the soules of men. It is not in my power to describe the torments of damnation; for as they are infinite in time, they are infinite also in their number & greatnes, there is misery without hope torments without number, without measure, without end: they are aboue our strength, aboue our patience to beare them: they are not vtterable for number, not sufferable for torment: the very soule though eternall, is continually wasted with that afflictiõ, neither could it last in such extremities, but that God hath made it eternall. Againe, it is not onely infinit & eternally great in personall sufferings; but also in griefe & spiritual discontents & vexations, the soule that is damned grieuously afflicting it self with rage & intestine displeasure, when it considereth from what dignity it is fallen, and the honor and felicity it might haue had, if it had,

No man can describe at full the torment of the damned

How the soule is said to die.

Discontent the sicknes of the soule.

had continued in the fauour and preſence of Almighty GOD: it will alſo (enuiouſly) remember the proſperity of others, what glory, what happineſſe they enioy for theyr conſtancy and holy trauell: and that it ſelfe, and the damned ſhoulde haue had the ſame degrees of happineſſe, if (like them) they had been conſtant and faithfull in theyr duety and ſeruice to GOD. And this is a greater torment to the damned then that which they ſhall endure in their perſonall afflictions; the remembrance whereof dooth ſo diſtract the very powers of their ſoules, as that (deſperately) they inflict their owne vengeance, and execute vpon themſelues the puniſhmentes of their condemnation. For (in our natures) we haue leſſe patience, and more affliction, when by our owne default wee leeſe proſperity, then when for our deſert, wee endure any perſonall puniſhment. This is the reward of *Adams* diſobedience, that himſelfe and his poſterity did by ſinne, diſinherite him-

The nature of our enuie.

Note.

The damned ſoules inflict vpon themſelues.

Note.

The reward of diſobedience.

himselfe and his of the infinite treasure of Gods fauour, and did thereby purchase a life, whose dayes are consumed in vexations and miserable change, and whose end doth not end his misery, but renew and inlarge it with addition and perpetuity of torment.

Death is the life of torment to the damned

This is the plaine and necessary knowledge of the fall of man from the state of innocence, in which argument the ouer-curious wittes of men haue trauelled in the search of many intricate questions; the which because they are not necessary in the knowledge of the vnlearned Reader, I thought them necessary to be auoided: for it is often seene that in discussing such secrets in Diuinity, as are not apparently proued by direct testimony of Scripture, but by a consequence of reason, and obscure argument, that al such trauell, doth rather occasion strife and doubt, then giue satisfaction to the modest and indifferent Reader. It is dangerous (also) in them of weake and slender iudgements to enter the search of such thinges as are not necessary to their

Vnnecessary knowledge is vnlawfull in diuine directions.

Note.

A dangerous inconuenience.

theyr ſaluation, becauſe it is eaſie to deceiue their iudgement: for they groſlie apprehend what is propoſed them, and often miſtake themſelues in their opinion of reaſon, and then (like him that looketh againſt the Sunne) blind themſelues with theyr preſumption. I will therefore forbeare to report the number of mens opinions, onely this may ſeeme of neceſſary importance, that whereas God did create man ſo excellent, and gaue him vprightneſſe and innocence, a free will and power alſo to continue his innocence and happines, it is doubted whether Predeſtination and the decree of God, did (neceſſarily) lead men to this apoſtacie, becauſe all things that are and ſhall bee, are in Gods decree, neyther can any man do any thing contrary to the pleaſure of Almighty GOD. To this I anſwere, it is true that nothing is done againſt the will of God, he being able to commaund all occaſions. The will of God (therefore) muſt bee thus vnderſtood; his will is eyther ſecret or reuealed: his reuealed Will is the Scripture, his

Predeſtination.

Obiect.

Anſwer.

Gods will how it is to be vnderſtood.

secret will is his decree or secrete councell, and in this will, are all thinges that euer were: are or shall bee. This will is againe distinguished: for in Gods secret will, there is Gods act, there is also his consent: God doth personally in his owne Nature decree all goodnesse, as his owne act. God dooth also consent, and suffer that euill bee done: but hee himselfe is not the doer: yet can hee glorifie himselfe in the sufferance of euill, and make it worke the purpose of his holy will. To apply this Doctrine to our purpose, before GOD created man, he had decreede euery circumstance, both in his Nature and Life: hee also did foresee the fal of man, and was content (for the secret worke of his glory) it should bee so. So that whatsoeuer was good in man, was in Gods decree as his act: whatsoeuer was not good, was in Gods decree, as his permission. If it bee demaunded, why God foreseeing the fall of man, would not preuent it, and giue *Adam* diuine grace to support him: to such a question I would answere

Gods act.

Gods consent.

God can receiue honour from mens euill actions.

How to vnderstand Gods decree.

anſwere with Saint *Paul. who art thou that pleadeſt againſt God? ſhall the thing formed, ſay to him that formed it: Why haſt thou made me thus? verſe 21. Hath not the Potter power of the clay? &c.* and ſhall not God bee as powerfull as the Potter? If he make vs for honor, we can not boaſt it, if for diſhonour wee can not iudge him. This is the anſwere that the Scripture giueth ſuch queſtions. If God doe any thing, it ſhould ſilence all queſtion, and ſatisfie all doubt. Therfore, whoſoeuer ſhall heare the iuſtice of God called in queſtion, let him confidently anſwere with holy *Abraham: Shall not the Iudge of all the World doe right?*

Rom. 9. 20. 21.

Ier. 18. 6.

Gen. 18. 25.

The generall Vſe.

This Doctrine of the fall of Man, from his firſt ſtate of innocence, doth remember all men, what the miſerable condition of our nature is, what glory we haue left, & into what degree of aduerſity wee are fallen: wee that were

The vſe.

the moſt excellent of Gods creatures, are now the moſt miſerable; prouoking (not onely) God to bee our enemy, but the creatures of God alſo, to hate and dread vs, becauſe (for our diſobedience) God did curſe them: and that for our annoyance, God did ſuffer the goodneſſe of their nature to bee altered, inſomuch as they that before ſin entred our nature, were our ſeruants, are now becom our enemies, & we that then were their Lords, and had power to commaund them, are now in the bondage of feare, and dread theyr power. For that ſupremacy and power & gouernement, which *Adam* had ouer all the world, was conferred to vs that are of his poſterity. He had it and loſt it by ſinnes, we ſhould haue had it, but are preuented by ſinne: ſinne beeing the cauſe both in him and vs, why we are degraded from our dignity, and caſt into this contempt and diſgrace of fortune. Whenſoeuer therefore God ſhall pleaſe to puniſh any mans proſpetity, and to tempt his patience with the burthen of aduerſity, his care muſt be to

By ſin, not onely God, but his creatures are made enemies.

A miſerable alterarion.

to ſearch the cauſe of his affliction, and when he hath found the cauſe, to labor by all meanes to remoue it: for diſeaſes are not cured before their cauſe bee both knowne and remoued; and as the diſeaſes of the body are not ingendered without their corrupt cauſe, no more our ſpirituall afflictions are not inflicted without their euil cauſe, which is ſinne, the originall and continuall cauſe of all our euill. Thus ought Chriſtians to iudge themſelues, and to vnderſtand the miſeries of their life, to enquire at their owne hearts, and to ſearch their owne actions, and theyr owne tranſgreſſions: for there (and but there) they ſhall finde the true cauſe of all miſery. And not as doe the wicked and fooliſh, who when as they haue extraordinary diſcontents, or misfortunes, blame their Natiuities, and ſearch the motion and coniunction of the ſtarres and celeſtiall bodies, as if by their influence and conſtellation, their grieuous alterations were occaſioned. Such fondneſſe is ridiculous, and to little purpoſe, & they are much deceiued, who

Sublata cauſa, tollitur effectus.

Sinne the cauſe of euill.

A falſe and fooliſh order.

who ſeeke for that farre off, which is to bee found (only) at home, euen in their hearts; in their ſinfull natures, and in their ſinfull actions. Againe, the fall of *Adam* from his innocence, becauſe of ſinne, doth inſtruct euery man in the knowledge of GODS diuine nature; for GOD is ſo reſpectiuely holy, that hee will not entertaine familiarity and neareneſſe with any Creature that hath the leaſt touch or ſpotte of ſinne Therefore did he baniſh the Angels out of his preſẽce, though they offended (as ſome think) but in thought. *Adam* alſo though it was his firſt ſinne, and not of his owne election, but doubly tempted by his wife and the Diuell; yet could not the holy preſence of God endure him, but caſt him out of paradiſe into miſery and tribulation. Therefore ought all men to make conſcience of all ſin; and to feare the committing of the leaſt; becauſe there is no ſinne, (bee it neuer ſo little) that GOD will diſpence withall: but as himſelfe, ſo is his affection, hee is holy without ſtaine, without imputation, and

The nature of holineſſe.

The Angels damned for ſinning but in thought.

ADAMS tempters.

All ſinne is in Gods hatred.

and his fauour towards them only, that with al their power endeuor themſelus in all the workes of his commaundements.

Laſtly, ſeeing the ſinne of *Adam* did ſo deface the excellence and innocence of our Nature, as that the corruption thereof did deſcend from him to all poſterity, this ought to abate the pride of all men, that no man dignifie or exalt himſelfe in the pride of his nature: for all men are of one and the ſame nature; and all men in one, and the ſame condemnation: there beeing no power in any mans Nature to rayſe himſelfe to the dignity of Gods fauour; that beeing onely in the power of him that firſt created vs holy and innocent, who (againe) will reſtore vs, when wee faithfully ſpend our indeuours in holy action. Againe, it ought to moue all men to beare indifferent fauour to all the Children of God, and not to deſpiſe any, eyther for the defect of nature or fortune, but to pitty and commiſerate common calamities; becauſe there is no iudgement of

Laſtly.

A generall condemnation.

God onely powerfull in mans reſtoring.

How to value men.

How to iudge calamities.

or punishment inflicted on any man, but it is generally caused by all men, all men hauing offended God with *Adam*, and all men (for that sinne of *Adam*) being subiect to all misery. For those calamities (and greater) are due to vs, though other men endure them; and those benefites which wee enioy, and others want, we haue them not of desert, but of beneuolence from the fauour of God, who giueth them according to the pleasure of his will, without respect of person.

Gods fauour is giuen, and not deserued by any mã saue Christ Iesus onely.

Speciall application.

Seeing that *Adam*, who had such extraordinary induments of grace, and whose nature God had so adorned with excellence, as that hee delighted his company, and seeing that hee was innocent, & his nature vnstained with corruption or infirmity; did notwithstanding runne in contempt of Gods commandement, and thereby did purchase Gods indignation: I will therefore

fore be extraordinary carefull to withstand all prouocations that may tempt me to any sin. For my nature is much more easie to be tempted then his, his being in innocency holy, mine in corruption stayned: hee hauing power in himselfe to withstand his tempter; I hauing no power in my nature to resist, but rather an appetite and affectation to euill, (naturally) neglecting that grace which should make mee able to resist temptation. And becauſe my nature is thus depraued, and that my owne blind directions would but lead me to condemnation; I will therefore (with humble confidence) implore the fauour of God, that his Spirite may giue me directions; and that his hands may support mee against the power of all temptations. For I know that my strength is but weakeneſſe; and if God take his hand of fauour from me, I shall fayle in the conqueſt of my tempters, and remayne their spoyle: for (if *Adam* in his innocence) was vanquished, I (in my sinne) cannot bee able to preuayle. I will therefore deny my selfe; and repoſe

We more easie to be tempted then ADAM

The depraueduesse of nature.

How to preuent the power of temptations

We must first deny our selues, before wee can affy in God.

poſe my confidence in the ſtrength of thy arme, for it is thou (O God) that ſaueſt vs from our enemies, and putteſt them to confuſion that hate vs. Thus I ſhall practiſe againſt my ſpiritual tempters, thus I ſhall preuayle.

2.Pet.2. 4. Againe, ſeeing God hath not ſpared *Adam* nor the Angels that ſinned, who (in their natures) were much more excellent then my ſelf, but (for their ſin) gaue them ouer to condemnation: how much leſſe will hee ſpare mee, if I continue in the committing of ſinne, and endeauour not my ſelfe with all diligẽce in godly exerciſe? This (aſſuredly) ſhall make me feareſull to commit any ſinne with conſent or knowledge, but I will flie ſinne, as I would death: becauſe the ſeruice of ſinne is certainly rewarded with death: ſinne and death being inſeparably vnited in fellowſhip: for *the ſoule that ſinneth muſt dye the death*; and no ſoule dyeth but the ſinneſull. Therefore (O my God) I will reſort in my prayers to thy holy preſence, I will earneſtly intreate that thy prouidẽce may direct me in a holy courſe

The wages of ſinne is Death.

Reſolution.

course to an holy end; I will auoyde al acquaintance with sinne, I will hate it in my selfe, I will hate it in others, pitty their misery, & pray for their conuersion: I will professe my selfe a vowed enemy, and practise in that profession: thus I perswade, thus I am resolued. Lastly, seeing *Adam* and his posteritie were not cast into condemnation without hope, without mercy, as the Angels that sinned were; but had a hope giuen him to be again restored to the fauour and blessed presence of God, by the righteousnesse of Iesus Christ, the Sonne of God: this admirable degree of the loue of God to mankinde, shall keepe all my actions in awe, and make mee carefully feare to offend my God, who hath so farre exceeded to mee in the fauours of his Loue. I will now (not onely) feare him because hee hath power to destroy mee: but I will feare him for the reuerence of his loue; and preferre his loue (euen) before my soule, My meditations cannot present to my soule, a greater heauen of ioy, then to vnderstand my selfe to

Charity wil pitty misery whersoeuer it be.

Man was not cõdemned as the Angells without hope.

An admirable witnesse of Gods loue.

A filiall feare.

To meditate God and his fauours.

be beloued of God, neyther can I haue more delightfull action, then to meditate his loue, and to loue him againe. For to loue him for the safety of our owne soules, is necessary: but to loue him for his loue (onely) is more commendable, and declareth a notable degree of Christian zeale. Thus did *Moses* loue the *Israelites*; thus Saint *Paul* the Iewes: and thus will I my God, by whom I was created, by whom I am restored.

Exod. 32. 32.

Of the Morall Law of God, the ten Commandements.

Chap. 7.

The morall law of God and the law of nature is all one.

THe law of God, though it was not giuen to man with solemne promulgation, before the time of *Moses*, yet was there a generall

generall ſenſe thereof giuen to *Adam* in his creation. For when God gaue him his nature, & endued him with the vſe of reaſon & diſcourſe, hee gaue him capacity to vnderſtād his duty, the which duty is nothing elſe but the obſeruatiō of the law of God. And therefore when *Adam* had tranſgreſſed the commandement of God, and eaten the forbidden fruite; the reaſon of his naturall ſoule could tell him his offence; and then his conſcience iudging him, he was afraid, and hid himſelfe from Gods preſence. If we compare his ſinne with the commandements of the Law, wee ſhall find it to be a direct breach of ſom, & a conſequent breach of all. Gods firſt commandement ſaith: *Thou ſhalt haue none other Gods but mee*: *Adams* ſinne doth contradict Gods commandement, and ſayth: nay, but my wife and I will both be Gods for with this perſwaſion the Diuell tempted them, and they did eate. Againe, *Cain* the ſecond man, he committed murther, and thereby directly broke the ſixt commandement: which when God and his conſcience

Conſcience can preach the law to them that know it not.

Exod. 20.

Gen. 3. 1.

Gen. 4 13.

made him to vnderſtand, hee made a deſperate acknowledgement of his ſin. So that the law being nothing but a reaſonable duetie, which the Creature oweth to his Creator: there was therfore a generall knowledge of this law in the reaſonable nature of man at his creation, and ſo in the ſucceſſion of them of the old world, vnto the time *that the Law was giuen to Moſes by the ordinance of angels.* The old world (thē) from *Adam* to *Moſes*, were not lawleſſe & free from the ſeruice of law; but had the law of nature for their direction, which being grounded vpon reaſon. was euen the very ſame with the law of the x. cōmandements. The law then of the x. commādements before it was giuē to *Moſes*, was in the ages before going commonly tranſgreſſed, and that law did both iudge & condemne them: the which law God gaue man when he gaue him his nature, euery man hauing the knowledge of this law in the naturall vſe of his reaſon. This was the ſtate of the old world before *Moſes*, all ſinned, and all were iudged by the law of nature,

Gal. 3.19.

The law of nature, the ſame with the law of the x. commandemēts.

The ſtate of the olde world.

nature, the morall law, euen before the promulgation thereof in mount *Sina*, condemning the transgressions of men that were directly against the seuerall commandements.

Now when iniquity beganne to be strong in the hearts of men, and that their consciences became senseleſſe of sin, neyther would admonish, & iudge their transgressions, then God thought conueniēt to publish to al mankind this law, binding the consciences of men to a dutifull obseruation of euery particular statute in that law, denouncing the iudgment of condemnation to al them that transgresse against the least branch or particle of those commandements.

The promulgation of the law.

Reasons why.

Deut. 27. 10. Baruch. 4. 1.

A second reason why God ordayned the law, was that men might rightly vnderstand themselues, & therby know in what degree of holines they were, because that men are often partial in their own iudgment, & willingly blind them selus in the view of their own calamity. *Wherfore then serueth the law? it was added because of the trāsgressiōs*, that by the law men may know wherein they haue transgressed.

2. Reasons.

Gal. 3. 19.

3.Reason. A third reason of the ordination of the law, is to prouoke men to indeuor themselues with all diligence to trauell in godly exercise,& to auoid both euil action and idlenes; the lawes giuing euery man sufficient matter of imployment,wherin he is boũd to suspend his houres,his dayes,nay his life in careſull

2.Esd 9.31. sernice,2.*Esd.*9,31.*For behold I sow my law in you,that it may bring forth fruit in you,& that ye may be honored by it for euer*

A fourth reason of the Law, is, that by the seuerity thereof, wee might bee disciplined,and made fitte for the mercy of the Gospell; for the iudgement of the law will humble vs, make vs vnderstand our misery, and prouoke vs to implore mercy. Therefore is the Law sayd to be a Schoolemaster, by whose directions wee are led to our saluation Iesus Christ.*Gal.*3.24.*wherefore the law was our schoolmaster to bring vs to Christ that we might be made righteous by faith.*

The vse of the law.

Gal.3.24.

4.Reason. Lastly,the law was giuen for the glory and maiesty of God, that all the world might bee iudge of his infinite mercy to mankind: In this respect, that

that notwithstanding, all men are iudged, and condemned by the law of nature, and by the law of his commandements: yet in the greatnesse of his loue, he is content to forgiue the trespas, and the iudgements; and finally to entertaine these transgressors his enemies, into the bosome of his mercy; giuing them mercy for iustice, and life when they deserued death with extremity. *Rom.* 5.20. *Moreouer the Law entered thereupon that the offence should abound, neuertheless where sinne abounded, there grace abounded much more, Verse the* 21. *That as sinne had raigned vnto death, so might grace also raigne by righteousnesse vnto eternall life, through Iesus Christ our Lord.* And this is an admirable degree of loue in the person of God, that hee will descend his Maiesty to miserable, wretched, nay, sinfull creatures, and exercise his mercy, in restoring and aduancing vs, that haue abounded in transgressions. For these causes was the Law deliuered, God commaunding euery mans absolute obedience vpon the forfeyture of his

Gods admirable mercy.

Rom. 5.20.

Verſ. 21.

Note.

Deut.27.26

soule to the paines of euerlasting condemnation.

In the law of the ten commaundements, is to be considered the substance which is the matter of the law; and the circumstance, which is the manner of deliuering it. The matter is contained in ten commandements, the first foure directly instruct vs in our duty to God; the sixe latter our duties to men. This learning of the commandements, how to vnderstand, and how to diuide them. is in the knowledge of euery Childe of carefull education, it being commonly taught at the catechizing of Christian children. I shall therefore spare the large trauel this Argument requireth, and refer the desirous Reader to the learned expositions of other men. In the manner of giuing the Law, we may principally consider these circumstances. First, the principall giuer of the law, God. Secondly, the seruants attending this office, the Angels. Thirdly to whom it was giuen, *Moses*. Fourthly, for whom, for the children of *Israel*, then the people of God; and by consequence

The matter of the commandements.

1
2
3
4

quence to euery people that profeſſe themſelues his ſeruants. Theſe are the maine particulars in the circumſtance of giuing the law. Firſt, God hee was the principall author of this worke, to giue it countenance and authority: for who dare quarrell his Worke, and the operation of his hands? Therefore did God himſelfe ſpeake all the wordes of the commandements; hee alſo ſpoke in a terrible and fearefull manner, to gaine the buſineſſe reuerence, and a fearefull eſtimation: he ſpoke in the hearing of the people, that they might know it vvas Gods owne act: and to preuent the diſtruſt they might haue of his ſeruant *Moſes*. Secondly, the Angells they attend this holy ſeruice, to declare the moſt excellent Maieſty of God, who in all his occaſions is ſerued and attended by an infinite number of that excellent Nature. Againe, the Angells were there, becauſe they are moſt deſirous of the good of mankinde: and doe willingly attend the ſeruice of our ſaluation: *Hauing ioy amongſt themſelues in heauen, at*

1 God the giuer of the Law.

Exod. 20.1.
Exod. 19.19

Exod. 19.9.

Secondly, The angels attend at the giuing of the law.

Heb. 1.14.

Luk. 15.7. 10.

at the conuersion of a sinner. They were there also to bee witnesses betweene God & his people, that the couenants might remayne established for euer.

Gal.3.19. And therefore sayeth Saint *Paul, The law was ordained by Angels in the hand of a Mediator:* not that the Angells did principally giue the Law, and appoint the couenant, but that the seruice was onely attended by their holy Ministration.

Thirdly, The law was giuen by MOSES. Thirdly, the Law was giuen by *Moses*; that is, God gaue it *Moses* to giue the *Israelites*, because the spirite of God had so sanctified *Moses*, that hee was able to stand in the presẽce of God: the which the host of the *Israelits* could not do, but became astonished, and exceedingly afraid at the voyce of Gods thunders. And therefore they desired

Exod.20.19 *Moses* that hee would negotiate for them, betwixt God and them, they being not able to endure the presence of his Maiesty. Againe, it was giuen by *Moses*, because God would honor him

Note. aboue the rest of his brethren: he hauing been most industrious & constant in the seruice of God. And therefore as God

God had giuen them deliuerance out of Ægypt, by the hand of *Moſes*, ſo would hee giue them by the hand of *Moſes* the couenants of his euerlaſting loue, and deliuerance from the bondage of ſinne: all which grace was promiſed vnto them that would liue within the compaſſe of theſe lawes, and is now giuen to them that faithfully endeuour, though they fayle in the maine performance: *For the Law was giuen by Moſes, but grace and Truth came by Ieſus Chriſt.* *Iohn.*1.17. Laſtly, the Law was giuen (by name to the Iſraelites; but in the purpoſe of God to all men, all men beeing vnder the bondage of the Morall law of God, and the Law being able to iudge and condemne all men. It was (by name) giuen to the Iſraelites, becauſe then they were the choyce and ſelect people of God; for whome hee had done his wonders, and to whome hee had promiſed a faire inheritance. It is alſo deriued downe vpon vs, and vpon all poſterity, all men hauing entred couenant with God, to endeuour themſelues, in the faithfull keeping of the com-

The promiſes of the law are now gained by the Goſpell.

Ioh. 1.17.

Fourthly, The Law was giuen Iſrael.

The Law was deriued downe on vs, & not to the Iewes onely.

commandements of the law. All theſe circumſtances, are neceſſarily conſidered in the manner of Gods deliuering the law. From this may bee generally obſerued, that God in all his actions hath principall reſpect to holineſſe, and that no prophane circumſtances aſſiſt him in his actions, but as himſelfe is moſt holy, ſo his delight is in holy actions, and hateth al prophanation both of matter and circumſtance. In the law may be generally obſerued, firſt an impoſſibility in the preciſe performance thereof, no man beeing able (without fauour) to make an euen reckoning with the Law: the Law being able to conclude vs all vnder ſinne. It is an Argument of Saint *Peter*, *Acts*. 15. 10. *Now therefore why tempt yee God, to lay a yoke* (that is the performance of the law) *on the Diſciples necks, which neither our father nor wee are able to beare?* Saint *Paul* alſo to the *Galath.* concludeth an impoſſibility to be iuſtified by the law: *By the workes of the Law* (ſaith he) *no fleſh ſhall be iuſtified.* So that no man ought to repoſe his iuſtification in the law, yet euery

Obſeruations in the Law.

1 An impoſſibility in the ſtrict performāce.

Act. 15. 10

Gal. 2. 16.

euery man ought to endeauour his vtmoſt performance. Secondly, *Men are iudged by the law to bee guilty, and deſeruers of eternall damnation.* This generall iudgement of the Law againſt all fleſh, dooth conclude all men in the ſtate of damnation, no man being able to deliuer himſelfe from this iudgment, before the Law be fully ſatisfied: which could not bee done by other meanes, then by the righteouſneſſe and death of Ieſus Chriſt the ſonne of God, and the redeemer of the world.

Secondly.

Gal.3.22

All men are iudged by the Law.

Gal.4.5.

The generall Vſe.

This doctrine of the ſeuerity of the law of God, hath this double generall vſe. Firſt, in the perſon of God, it declareth what wonderfull deſire hee hath for the good of his people, in that hee daigneth in the power of his Maieſty to preſent himſelfe with man, whome before hee had (for his ſinne) caſt out of Paradice, and from the

The vſe.

the fauour of his preſence, and to conſtitute ſuch ordinances, and ſuch lawes as might direct them that were deſirous to pleaſe God, the way and meanes of his fauour. For howſoeuer no man can
Gal. 3.11. ſo obſerue the ordinance of the Law as thereby to be righteous, and to deſerue the promiſe; yet did God accept the faithfull endeuours of men, and ſupply their defects by the grace and operation of his holy Spirite. And therefore at the deliuering of the Law, when the Iſraelites promiſed *Moſes*, that they would doe whatſoeuer GOD ſhould
Deut. 5.2. command them: God ſeemeth to expreſſe a paſſion of his loue, & to require leſſe then the law; for the law commanded a preciſe performance vpon paine of damnation, but God promiſeth the bleſſing of his fauour to all them that zealouſly endeuour to keepe the Law: Therefore ſayth God to *Moſes*, *O that*
Deut. 5. 29, *there were ſuch an heart in them. to feare mee, and to keepe all my commandements, that it might goe well with them and with their childrē for euer.* And this doth preuent an obiection, which all men might

might make that are disobedient against God and his law: for else they might thus obiect; that seeing the law of God doth require a greater dutie then is in any mans performance, and that seeing the law doth condemne all them that faile in the least particular duty of the law: therefore God might seem to be mercilesse in the seuerity of his Iustice; and their labour fruitlesse to attempt that which was vnpossible. Both which are wickedly false; for though the law condemne euery man, yet God that made the law is aboue the law, and doth often graunt his dispensation, and pardon them whom his law condemneth. Secondly, though no man can performe the law, yet all men may endeuour it, the which endeuour (beeing faithfull and industrious) is accepted of God, as if it were performance. And this doth take from all men, all matter of argument, whereby they would excuse their disobedience, and neglect: for (as I haue said) though no man be able to doe the law, yet all men are able to endeuour it.

Obiection.

God is mercifull, in his seuerest iustice.

Answere. God is aboue the law, because he made it.

He that endeuoureth the law, hath the promise.

And

Men may not presume on the liberty of faith.

And this doth necessarily admonish the christian people of these times, who presume ouer-boldly on the liberty of faith, that because Christ Iesus the Sauiour of the world, hath satisfied the Law, and wrought righteousnesse to all them that shall faithfully beleeue, and apprehend his merites, therefore they despise the workes of the Law, (holy and charitable exercise) & repose them selues on the bare confidence of faith onely. The which being altogether fruitlesse in the workes of the law, is but presumption and a vain confidence, & will (dangerously) deceyue all them that affy therein. For though Christ Iesus hath abolished the ceremoniall Law, & satisfied the iustice of the morall Law (the which is auaileable to all them that shall bee heyres of saluation) yet his righteousnesse in obseruing the Law, doth not destroy the substance of the law, and make it vse-lesse; but doth rather command our imitation; that as he hath performed the law in all righteousnesse and sincerity, so wee should endeuour a strict imitation of his ver-

A fruitlesse faith profiteth nothing.

Christ hath not destroied the lawe, but qualified.

tuous

tuous doing: for ſuch faith onely hath the benefite of the righteouſneſſe of Ieſus Chriſt, as is approued by the teſtimony of holy life, and hath the witnes of vertuous liuing. Therefore it doth needfully behoue all men carefully to endeuour in the exerciſe of the law of God: for though no man can be iuſtified by the workes of the Lawe: ſo no man can declare and approue himſelfe to be iuſtified, but by the workes of the law. Againe, the knowledge of the law of God, may giue euery man a true vnderſtanding in the ſtate of his life, whereby to know in what condition hee ſtandeth, whether in the fauour or diſpleaſure of almighty God: for the law is Gods reuealed will, to which al men owe conformity vpō grieuous forfeit. And therfore whoſoeuer ſhall examine the behauior of his life, and compare his ſeueral committings and omittings with the duties of the Law, (for ſo ought all do) ſhall be well able to vnderſtand, and iudge himſelfe: for the law is the patterne of our liues, to which we ought to ſquare our actions:

Works the teſtimony of faith.

Note.

By the ſentence of the law we may iudge our ſelues.

The Law a patterne of a Christian life.

so that when wee finde a dissimilitude betwixt the Law and our liues, we can not but iudge our selues disobedient, and rebellious to God and his law, and (consequently) to forfeite our soules to the state of condemnation. This iudgement ought to cause a humiliation; and so it will in them whom God shal make gracious. Who when they know their soules to be in the disease of sinne, and that the Law doth wound them with guiltinesse, and that themselues haue a naturall proneness, rather to cause then to cure theyr infirmities: this maketh them to deny themselues, and theyr owne power, which is but weakenesse; and with humblenesse to resort to the mercy and merits of Iesus Christ the Sonne of God, and the Physition of our soules, who onely hath been able to satisfie the iustice of the Law, and who onely hath been able to worke the redemption of Mankinde: and to repossesse them of Gods fauor, who had lost it by theyr transgressions. And this our Redeemer hath done by assuming our nature, bearing our sins,

How the Law doth humble vs.

Christ, the Physition of soules.

satis-

satisfying our contempts, and finishing our neglects: who (in our nature) hath fulfilled the law for vs, that could not: who hath victored sinne, and made a conquest of hell, and by his death hath slaine death, which (but for him) had seized our soules into euerlasting condemnation. Thus will the knowledge of the Law admonish, thus remember vs.

Christ hath fulfilled the law for vs.

Speciall application.

This knowledge presents my soule with matter of serious Meditation: wherein I may haue a full view of the miserable condition of my life: what strength is in my nature, what indeuour in my actions: for when I finde an impossibility of my dutifull & strict obedience to the law, I shall thē acknowledge my defects, & the corruption of my nature: when I examine the particulars of my life, and compare them with my duty, I shall acknowledge the neglects of my indeuours: and that I

Speciall application.

haue fayled, not onely in the mayne performance of the law of God; which my nature could not, but in my desires and carefull endeuours to doe well, which my nature might. And from this meditation doth (necessarily) follow, one of these two effects. In the reprobate and graceleſſe, it causeth desperation and a hopeles distrust of their saluation: for when the diuell and their Consciences expose before them the Iustice of GOD, the seueritie of his Law, and the infinite measure of their offence, the extreme terrour and sence of their wickedneſſe, dooth so confound their vnderstandings, that often they execute vpon themselues torment & death, despising & despayring of Iesus Christ; in whom if they had reposed trust, and had beleeued and apprehended his righteousneſſe, their sin had not beene imputed, neyther had their soules perished. But in the children of grace, this meditation dooth produce a contrary effect: for when they (by the law) vnderstand the misery whereinto their sinnes haue brought them, it cau-

The effects issuing from the meditation of the law.

In the reprobate.

In the regenerate.

cauſeth a wonderfull degree of feare, but not deſperate. For though the diuell preſent their ſinnes in moſt vglie formes, and vrge them to a deſperate apprehenſion: yet the Spirite of God (in them) doth withſtand this temptation, and giueth them holy motions to deuiſe the meanes of their ſaluation; preſenting them (in their ſpirituall ſorrowe) with Ieſus Chriſt as he was crucified; then giuing them grace to vnderſtand the myſtery of his death, and the promiſe of the imputation of his righteouſnes: which whē the grieued ſinner vnderſtandeth, he allayeth his ſorrow, & affyeth in the merits & mediation of Ieſus Chriſt his Redeemer. Thus the law produceth a contrary effect in contrary ſpirites: it damneth the reprobate without hope; the elect it condemneth, but inſtructeth alſo and giueth hope: them it iudgeth without mercy, theſe it admoniſheth, and is theyr Schoole-maiſter, to bring them vnto CHRIST. Therfore, though the law condemne mee, it ſhall not condemne my hope: for though I cannot my ſelfe per-

God ſupporteth his elect againſt temptations

The diuers effects of the Law.

Reſolution.

performe the righteousnesse of the law; yet there is one hath done it for mee, my Lord and my sauior Iesus, in whom I repose hope, and respire new life, because I know that his righteousnesse is mine by imputation: and that my sinne was nayled to his Crosse, and suffered death (with him) when hee wrought my redemption. I will therefore enlarge my loue (without limites) to this my Sauiour, who for my saluation hath beene pleased to vndergo so great a trauell. I will admire the admirable degree of his loue, that for my sake did descend his Maiesty to take (and dignifie the baseneſſe of my nature. I will with vnspeakeable ioy meditate his most holy sufferings, whereby I am released from the condemnation of the Law. I will despise my selfe and my own vnrighteousnes, & apprehend him the staffe of my confidence. I wil neuer despayre hope, because I know that my saluation liueth; but in all the extremities of my life, and in all the sorrows of my conscience, I will resort to Iesus the Physition of my soule, I will enquire

The worke of faith.

Christ hath freed vs frō the iudgement of the law.

To whome repentant sinners should resort.

quire for him at the mercy of his Father, I will enquire at his owne righteousneſſe, I will ſeeke him in his holy ſufferings, I will ſeeke him on the croſſe of his death; and when I haue there found him, I wil expoſe my griefe and implore his fauour, I wil ſhew him what the law hath done vnto me, what wounds, (and how dangerous) it hath giuen my ſoule; I will confeſſe my ſinne, and profeſſe my faith. I will promiſe alſo to correct the errours of my life, I will carefully endeuour euery circumſtance hee hath commaunded: and beeing thus rectified in my reſolution, I ſhall reach my hands of faith to my ſaluation, apprehend him, and apply him to my wounded ſoule, and by this bleſſed meanes ſatiſfie the law, and reſtore my Soule.

Where to find Chriſt.

How to implore his fauours.

How to apprehend him

Of the accusation of Conscience.

Chap 8.

EVery man that would preuent the dreadfull danger of Gods generall iudgement, must in this life while hee hath time, arrest his own soule, examine his particular actions; and by the euidence of his conscience, iudge himselfe and his transgressions against the law of God: for as *Gods iudgement doth begin at his house*, because his principall care is for his owne; so should men iudge themselues, and haue principall care to examine their own particulars. And as S. *Paul* sayth, 1. *Cor.* 11. 32. *when we are iudged we are chastned of the Lord, because we should not bee condemned with the world*: so likewise wee must iudge our selues, lest we be condemned with the world

Conscience

1. Pet. 4, 17. Prou. 11. 3.

1 Cor. 11. 32.

For

For as the Iſraelites, becauſe they wanted Iudges, became Idolaters: ſo our liues when they are not examined and iudged by our conſciences, we become remiſſe, diſobedient, and Idolatrous, and deſperately run on with lawleſſe appetite, in the common and curious committing of ſinne. Iudg. 27. 8.

And this neceſſary iudging of our ſelues, is well knowne to our reaſonable ſoules; vvho, vvhen vvee haue committed ſinne) prouoke our conſciences to accuſe and iudge vs, as if without this iudging of our ſelues, we could not preuent the iudgement of God: which would proue much more terrible. The manner of this iudgement is thus: whē the ſpirit of God ſhal moue in any mans heart, a deſire to vnderſtand themſelues, the ſoule aſſembles the powers of his vnderſtanding, and exerciſeth the ſeuerall faculties in ſeuerall aſſignements, and vvithin himſelfe (by meditation) can frame the order of a Court. The man, bodie and ſoule, hee is the Priſoner at the Barre: hee is alſo the witneſſe and

By iudging our ſelues, we preuent Gods heauy iudgement.

The manner of iudging our ſelues.

Conſcience our accuſer.

and the iudge, the matter of his inditement is ſinne; his conſcience is his accuſer, his memory doth produce the witneſſe, his iudgment doth denounce the ſentence, and the Diuell attendes the execution. Thus are the faculties of the ſoule diſpoſed in iudging of it ſelfe: the ſoule againſt the ſoule producing the Law, prouing the forfeit, and vrging the penalty.

Now that which hath moſt buſie care in this ſpiritual & moſt ſerious examination and iudgment of our ſelus, is the conſcience, by which the ſoule hath true vnderſtanding in what condition it is; and by whoſe authority the iudgement of that ſpirituall Court is ſwayed: the conſcience giuing teſtimony of all our actions, good and euill, whereby our iudging part is directed (without error) to make a iuſt proceeding without all partiality. And therefore ſaith the Wiſe-man. *Bleſſed is he that is not condẽned in his own cõſcience:* for if there be any iuſt matter of condemnation againſt vs, there is no fauour can bribe our conſcience, but that will to our ſelues

Eccluſ. 14. 2.

ſelues accuſe our ſelues of euery ſinne, and reduce to memorie, many of our ſinfull actions, which but for our conſcience we could not remember. And therefore the Scribes & Phariſees that brought the woman taken in adultery, to Chriſt, and demaunded what iudgement ſhee deſerued, were remembred and accuſed by their conſciences of their incontinence (whereof they ſeemed to be innocent or ignorant) when as Chriſt ſayde: *Let him that is without ſinne, caſt the firſt ſtone at her.* So that they that were ſo buſie in the condemnation of another, were condemned themſelues by the teſtimonie of their owne conſciences: their conſciences making them apply their accuſations to themſelues, which but then they had vrged againſt another. And doubtleſſe it is a wonderfull degree of power the conſcience hath in the ſpirituall tryall of our ſoules, in theſe two reſpects. Firſt it knoweth all our ſinnes, no man being able to hide from the knowledge of his conſcience, any ſinne, no not his moſt ſecret ſinnes. Secondly, it ſpa-

Iohn.8.9.

Ver.7.

The ſpirituall power of the conſcience.

Secondly.

ſpareth no man, neyther any ſinne, but without reſpect of any it vrgeth all ſin, againſt all men, our very thoughts hauing no priuiledge, but euen their ſinnes are both in the knowledge and in the hatred of conſcience. Therfore, ſayth Saint *Paul: Their conſcience bearing witneſſe, and their thoughts accuſing one another, or excuſing, Rom.2.15.* And Almighty God when hee ſhall gather together all fleſh to iudgement, and expoſe before the Angels and Saints the ſeuerall actions of euery mans life, whereby they may bee iudged (accordingly) eyther to mercy or iuſtice, he hath deuiſed (in his wiſedome,) that euery one ſhall haue a witneſſe in himſelfe, (which is his conſcience,) the which in our life time doth regiſter both our good and euill actions, and at our iudgement doth witneſſe & declare them. And therefore the Holy Ghoſt calleth the conſcience a Booke, euery man and woman hauing one, wherin is writ a true ſtory of euery circumſtance, of euery particular action, of euery mans life. And theſe bookes, theſe

Rom.2.15.

Our conſciences ſhal reproue vs in the day of iudgement.

theſe conſciences are they that giue euidēce for, and againſt our ſoules at the barre of Gods generall iudgement, *Reuel.* 20. 12. *And I ſaw the dead both great and ſmall ſtand before God, and the bookes were opened, that is, all mens conſciences, wherein was writ the report of al their actions.* Thus wee ſee what the office of our conſcience is, both in reſpect of our owne ſpirituall iudginges, which is our reformation; and in reſpect of the generall iudgement of GOD, which muſt be to euery one, eyther eternall ſaluation or damnation. Now the maner that conſcience vſeth in this miniſtration is worthy of our conſideratiō; and to vnderſtand this, we muſt remember firſt this generall doctrine; that all men generally haue a conſcience, the which GOD hath vnited inſeparably to our reaſonable Natures. And therfore not only they that are of chriſtian beleefe, and haue the rules of religion to teach them; but men meerely naturall, and ignorant of diuine Worſhip, ſuffer the affliction of their offended conſcience, which though it be in

Reu. 20. 12.

The maner of the accuſation of conſcience.

All men endure or ſhall endure the griefe of conſcience.

a farre inferiour degree to that of vnderstanding Christians; yet doth it (in some proportion) exercise a iudgment on the soule, and doth both remember and terrifie them that grosly offend against the law of nature; which to them is the law of reason and religion. This is proued by that place of Scripture I before alledged: That the Bookes of all the dead were opened; the word (all) excluding none from the accusation of conscience. All then are afflicted by conscience, but not all alike, nor all alike effectually. The Infidels that know not God, but onely as they are taught by the wisedome of nature, haue a conscience; but it remembers the offender his great sinnes onely, and that sparingly and with fauour. A christian conscience is more seuere, for it remembers all men, all sinne, without fauour, without exception. There is this difference also; that of Infidels and wicked men doth often remember the offendor his sinne; but afflicts him not, neyther prouokes him to repentance: but the conscience of Christi-

Reu. 20. 12.

The difference in the conscience of Christians and Infidels.

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ans doth ſcarfully remember ſinne, and doth wound the ſoule of the offender, with ſorrow and ſpirituall griefe; making him purſue the meanes of his owne reformation, and hate the cauſe for which his conſcience doth ſo afflict him. And this is the differenee betweene the conſcience of a Chriſtian and an Infidell. Among Chriſtians alſo, there is great difference of Conſcience: For as in the common number that profeſſe the Chriſtian religion, the greater part is (by much) the worſe; the true worſhippers of God beeing onely a few choyce particulars, drawne out from an infinite number of people: ſo alſo, though all that haue Chriſtian name, profeſſe to haue a Chriſtian conſcience, yet their conſcience is no better then their Chriſtianitie: onely a bare name, whereof they haue no ſpirituall comfort nor vſe. Conſcience in the Reprobate is eyther ſilent or outragious: the ſilent conſcience of the Reprobate is, when cuſtome and long continuance of ſinning, doth dull the ſence of conſcience; and this is when men

A Chriſtian conſcience euer hath griefe.

The differēce of conſcience among Chriſtians.

Gods number the leſſe.

The conſcience of a reprobate.

men giue ouer themſelues to commit ſinne with affectation and appetite, and oppreſſe their conſciences with the multitude of their committings, ſo that ſuch conſcience doth not remember vs our ſinne; but when it is aſſiſted by externall demonſtrations. Such a conſcience had *Saul* the reprobat king, who proſecuted his ſinfull intentes againſt holy *Dauid* with all his endeuour: yet when *Dauid* gaue him that notable demonſtration of loyalty, ſhewing him by direct euidence, that God had ſhut him vp in his power; and notwithſtanding hee had ſaued the life of his enemy, that ſought his deſtruction. This notable teſtimony of *Dauids* good conſcience, did ſtirre vp the dead ſpirits of *Saules* euill conſcience to acknowledge his ſinne, and (for a time) to forbeare and repent his vninſt vexations: The outragious conſcience in the reprobate is when the conſcience hath (for a time) been ſilenced, and hath giuen the ſinner an vnchaſt liberty in his vngodlines; yet ſo, as that once apprehending the knowledge of his ſin, and knowing the

1. Sam. 24, 12.

Verſe 18. The outragious conſcience of the reprobat

the ſtate of condemnation wherein it is, it breaketh out into a violence which wanting moderation, vrgeth the ſinner to execute vppon himſelfe ſome deſperate vengeance. Such was the conſcience of *Iudas* the traytor, which ſlept all the time he was plotting and practiſing his treaſon: but when his ſin was brought into act, then his conſcience (though euill) did vpbraide his ſinne with ſuch violence, as made the griefe vnſupportable: and the Traytor (not able to endure the torment of his conſcience) thought (as *Cain*) that his ſinne was greater then the mercy of God, and ſo deſpayring mercy, he deſperately hanged himſelfe. Such are the conſciences of the reprobate: their conſcience is ſleepie, and doth reproue but ſeldome: yet when it dooth reproue, it is then moſt terrible, and without all comfort. And though in this life they neuer afflict for ſinne, but ſeeme ſenſeleſſe and dead in theyr appointed offices: yet at the day of iudgement, *when the booke of euerie mans conſcience ſhall bee opened*, then wil

Deſperation cauſed by a violent conſcience.

Iudas.

Caine.

Mat. 27. 3. 4. 5.

Reu. 20. 12.

their conſciences that in this life haue beene moſt ſilent, bee moſt lowd and terrible in their accuſations, denouncing iudgement, and inflicting a greater torment on the ſoule, then the damned can haue patience to beare: *This is the office and end of an euill conſcience.*

Wiſd. 1710.

A good conſcience.

Now the conſcience of the childe of grace is in full oppoſition to the conſcience of a reprobate: for when God ſhall pleaſe to call his ſeruants to a knowledge of himſelfe, and to a deteſtation of ſinne; the grace of his holy Spirit moueth in the heart of ſuch a one, and firſt awaketh the conſcience, and giueth it ſence to vnderſtand the calamity of the Soule; and Spirit, to reproue and admoniſh it in needfull directions. And this grace of God, giuing the conſcience ſence to vnderſtand ſin, and Spirit to reproue it; is the firſt degree of our reformation, and the preparation to our ſpirituall conuerſion: GOD himſelfe beeing the prime and principall Author thereof. This beginning of the grace of God ſpreads it ſelf into

How God moueth the conſcience.

into very large proceedings; for when our conſcience is once touched with this godly deſire to examine the errours of our life, God doth not there leaue vs, but giueth vs a continuall aſſiſtance, to finiſh that needefull care, without deſpayre, without fainting. The manner may bee thus conſidered. The conſcience (beeing inſtructed by grace) vnderſtandeth that the ſoule is in danger of Gods iudgement: this knowledge cauſeth a deſire in the ſoule to examine the particulars of our life: then doth it compare our ſeuerall actions, with the ſeuerall duties of the law, and thereby is made euident the many and great defects of our life; and that therfore our ſoules and bodies are guilty, and ſtand in the danger of condemnation. From this knowledge dooth ariſe the griefe of a wounded conſcience: for the Statute lawes of God condemning vs for the treſpaſſe of our liues; the conſcience then (whoſe office is to accuſe, or excuſe) vpbraideth our ſinne, and denounceth the iudgement of the law againſt vs, which

When God doth ſtirre our conſcience, it continueth that holy motion to our reformation.

The manner how a good conſcience worketh.

The cauſe of the griefe of conſcience.

is eternall damnation. And in this caſe wee may compare our ſoules to fellons at the Barre, who hauing pleaded guilty, and receyued the ſentence of the Lawe, abandon all hope, and onely prepare themſelues for the ſtroke of execution: yet the ſoueraigne Iudge, being pleaſed to deſcend mercy to theſe poore condemned Priſoners, offers them the benefite of their Clergie, promiſing mercy to all them that ſhall bee able to reade the lines propoſed them. So our ſoules beeing arreſted for ſinne, and ſtanding at the barre of our owne iudgement, beeing accuſed by conſcience, and hauing the Law againſt vs, to condemne vs; wee are then in a much more grieuous condemnation then fellons, becauſe they feare but a temporall death, but we eternall. Neither can wee (more then they) free our ſoules from theſe extremities, vntill GOD (who is the Iudge of all the world) ſhall pleaſe to offer mercy, and the benefite of his Clergie; which is nothing elſe but the ſtorie of

Note.

The guilty ſoule like a condemned fellon.

of the meritorious ſufferings of *IESVS* the Lambe of *GOD*, which ſtorie is written in ſpirituall Characters, vppon the Croſſe of his death. And this booke (the ſpirituall croſſe) beeing writte with the bloud of the moſt righteous, God preſents to all the world, all the world (in reſpect of themſelues) beeing guiltie, and condemned: promiſing Remiſſion of ſinnes, (a generall Pardon,) to all them that with theyr eyes of Faith, ſhall reade this booke of life, and apprehend and apply (*IESVS*) the contents therof to their ſaluation.

Christ the booke of life.

How to quiet the trouble of a grieued conſcience.

Thus (and but thus) is it poſſible to quiet the trouble of a grieued conſcience, the conſcience being neuer ſatisfied for ſinne, before the Iuſtice of God be ſatisfied, by the apprehenſiue righteouſneſſe of Ieſus Chriſt.

And therefore ſaith Saint *Paul*; (*Beeing then iuſtified by Faith,*) *wee haue peace towards GOD, through our Lord IESVS CHRIST.* Rom. 5.1. And thus farre I haue proceeded in the firſt part of this Tract, *viz.* the death of man:

Rom. 5.1.

The concluſion of this firſt part.

for the whole passage of the old Testament, from the Creation of man, to the incarnation of the Sonne of God, doth onely humble vs with the knowledge of our own vnworthines, & therby make vs fit to apprehend and apply the righteousnesse of Iesus Christ: for before wee can liue to God, wee must dye to our selues: neyther is there a spirituall regeneration, where there is not first a spirituall mortification, And where grace would enter, sinne must voide, for he thar would follow Christ, must deny himselfe. And therefore let no man presume to apprehend the mystery of the righteousnesse of the Crosse of Christ, before hee hath reformed his actions, quieted the clamor of his conscience, and vtterly denyed the strength of his owne nature. For how shall hee beare the Crosse of Christ, that is laden with his owne infirmities? or how shall hee be benefited by the promises of the Gospell, that doth not first iudge himselfe by the commaundements of the law? For hee that knoweth not his disease, seeketh

No man can bee able to apprehend Christ before his conscience hath thus prepared him.

keth no phyſicke; and Chriſt came not to call the righteous, but ſinners to repentance.

The generall Vſe.

This doth admoniſh al men carefully to watch the behauiour of their liues; for if the conſcience of euerie man be a booke, wherein is writ the recordes of all his actions, good and bad; and that ſeeing this booke muſt bee read at the day of iudgement in the audience of all the world, before God, and before his holy Angels and Saints, what maner of men ought all to bee in godly conuerſation? This ought to moue in euery one a double care. Firſt, that they auoid (carefully) all vngodlineſſe, both in thought and action; whereby they may ſuffer diſgrace before GOD and all his Creatures, at the generall iudgement, when the booke of theyr conſcience ſhall bee opened to euerie ones eye. Secondly, it doth perſwade a a diligence in all godly exerciſe; and

The vſe.

Reu. 20. 1. 2

Firſt.

Secondly

that all men contend (with an holy emulation) to exceede in godly action: whereby they may receiue applauſe, and generall reputation in the general aſſembly of God and all Creatures. For as in the affayres of earth, men couet moſt deſirouſly to gaine reputation & generall name, becauſe it argueth an extraordinary degree of deſert in him that hath it: ſo in contending for this ſpirituall Garland (Heauen,) it cannot but be an extraordinary degree of content, and ſpirituall pleaſure, to bee named in the ranke of beſt deſeruers. And as malefactors that ſuffer publike puniſhment for their offence, eſteeme the ſhame more then the paine of theyr corrections: ſo ought all men to feare the ſhame they muſt endure, if theyr conſcience diſgrace them before ſo great a preſence, as will be at the generall iudgement. For let al men bee perſwaded, that all their faultes are ſo writte in the booke of theyr conſciſcience, that there is no meanes to obſcure their knowledge, & to raze them out; neither wil the conſcience (though

There is no ambition lawfull, but the couetous deſire of heauen.

The booke of conſcience cannot be defaced but onely by the precious bloud of Chriſt.

it

it be our owne) bee corrupted, to conniue and dissemble with God, but (euen to our owne faces) it will produce all our sins, whose memory is not blotted by the righteous bloud of the Son of God. Againe, seeing the witnesse of our conscience is that euidence, whereby we are all iudged eyther to life, or death, wee all ought most carefully auoyde the doing of ought that may offend our conscience: but rather to liue in feare and awe of conscience, because our eternall state dependeth vpon the report of our owne conscience. This ought to preuent all vnconscionable actions, & to haue a detestation of euery sin; because when wee haue committed sins, wee haue hired against our owne soules, so many witnesses to vrge our eternal condemnatiō. Lastly, seeing that that cōscience which in this life is most silent, will notwithstanding at the day of iudgemēt be most terrible & clamorous; it admonisheth all men not to rebel against their cōscience, & to run on without checke in the committing of sinne; but rather to yeelde themselues to

Not to offend our conscience.

The silent conscienre will be most lowd at the day of indgement.

Customary sinning dulleth conscience.

to the correction of their consciences, left by their customary sinning, they dull the sence of conscience, and so runne on in the race of all vnlawfulnesse: for though the reproofe of conscience bee very terrible to him that rightly vnderstands it, yet ought it to bee carefully apprehended, and respected as a mouing cause to repentance, and reformation. And let no man encourage himselfe with common example, that because the common sway of mens actions respect greatnesse more then goodnesse; and craft more then conscience, that this can warrant any ones imitation; but rather whersoeuer we see vnconscionable dealing, if in our friends, we our selues ought to be their conscience and admonish them; if in our enemies, wee must hate the sinne, but pitty the sinner, and labour (not his imitation,) but if it be possible, his conuersion. And this direction is both Wisedome and Charity: for hee that is wise, will bee armed, and not harmed by ill example: and hee that is charitable, will doe the good he can,

Evill examples ought not to moue vs from the duty of conscience

The office of charity.

and

and wish the good he cannot doe.

Speciall application.

I will therefore constantly endeuour to reduce to memory the seuerall actions of my life past: I will then compare them with the duty of my conscience, and therby vnderstand in what degree of sinne I am, what my conscience shall approue I will continue; what it condemneth I will hate: bee it my pleasure, bee it my profite, be it my neareſt or my deareſt sinne, if my conscience call it sinne, I will despise it. There is nothing shal make me alter or suspend this resolution, I am constant in the loue of conscience; what I haue done I will reforme by conscience: what I haue to do, my conscience shall iudge it lawfull before I do it. If my occasions present me profite, I will despise it if it be not honeſt, if pleasure, & not lawfull, I will loath it. I will vndertake no action, entertaine no fauour, but I will consult with conscience in euery

Speciall application.

Good conscience is in hatred with all sinne.

To consult with conscience.

euery iudgement, and in all actions, I will be led by the voyce of conſcience. If the world commend a ſinne, and my conſcience condemne it, I will condemne the world, and commend my conſcience: I will credite my conſcience more then common example, becauſe my conſcience muſt iudge me, and not example. If my conſcience ſecretly accuſe me of ſinne. I ſhall certainely know there is cauſe; I will therefore then examine, and as my conſcience ſhall direct, I will rectifie. I will not ſilence my conſcience from all reproofes. I will onely auoyde the cauſe of reproofe (ſinne) and that carefully; when my conſcience ſhall vrge me the law, my ſinnes, and the condemnation I haue deſerued. I will not therefore deſpiſe my conſcience, nor deſpayre mercy; but direct my eyes of faith to Ieſus the ſtrength of my ſaluation: by whoſe fauour I ſhall ſatisfie both the law and my conſcience. The hope and comfort I haue in his righteouſneſſe, will quiet the trouble of my conſcience and hee that hath reconciled God and me,

Rom. 5. 1.

mee will also reconcile me to my conscience, and make it that was my accuser, my Comforter This direction I propose my selfe, and perswade all men as I propose and purpose, that in all our actions and consultations, we iudge nothing conuenient that is not lawfull, and that nothing may bee thought lawfull, but that which hath the warrant of good conscience.

Conscience that did accuse will comfort.

THE SECOND PART OF THE HOly Pilgrime, leading the way *to new Ieruſalem.*

OR

A Diuine direction in the Way of life, declaring the order and cauſes of mans happineſſe, attained by the *imputation of the righteouſneſſe of Ieſus Chriſt.*

LONDON,
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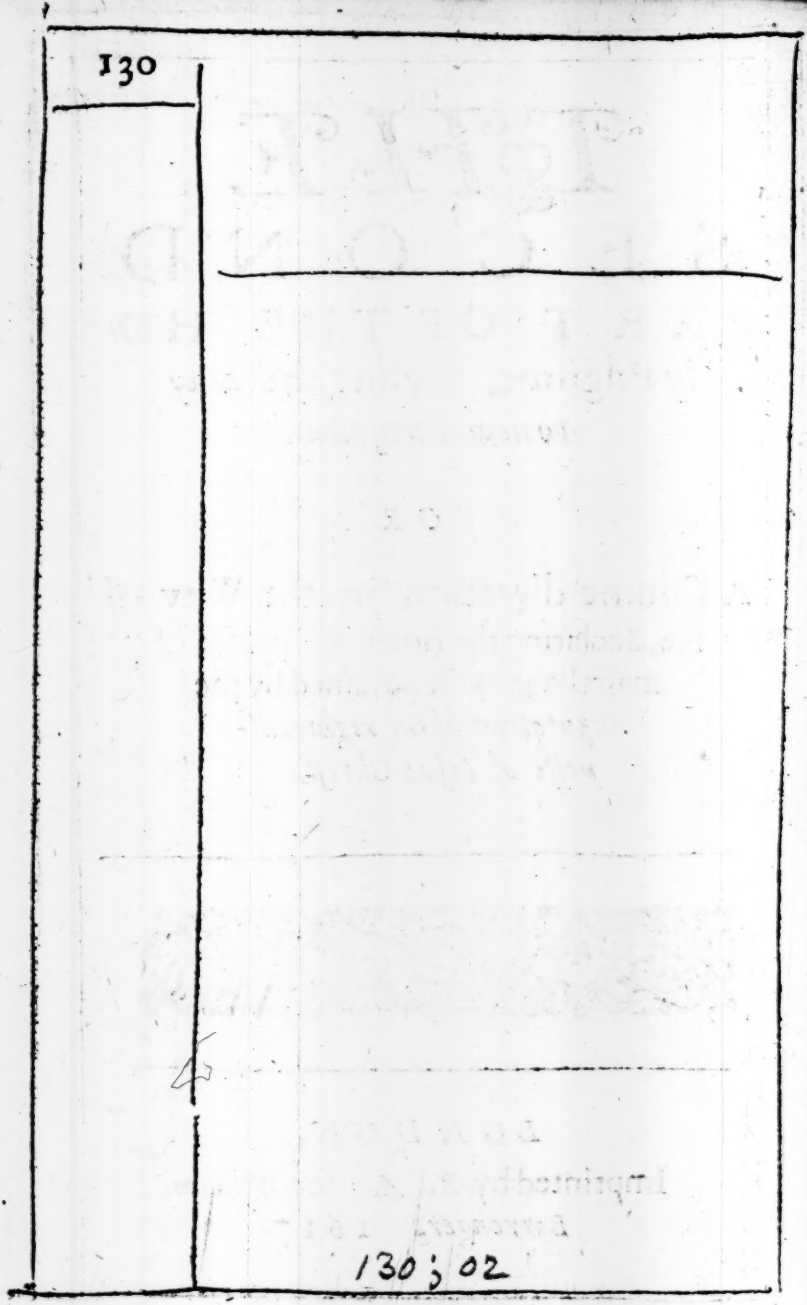
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Of the Gospell, the new Couenant, or the Couenant of Grace.

Chap. 1.

THE story of the Bible, from the first beginning to the birth of our Sauiour Iesus, doth for the most part declare the miserable condition of mankind, how he hath faln from the innocency of his nature, which God gaue him in his first creation; and how he hath continued in sinne, and in the curse of God for sin: hauing no power in himselfe to satisfie the iustice of GOD, or to reconcile himselfe to his fauour. Therefore did God giue the law of the ten commandements (the particulars of his reuea-

The Gospell.

How to vse and apply the Scriptures.

led will.) both to prouoke men to endeuour in the exercise of all godlinesse, and also that by the knowledge of the Law, men might know theyr owne defectes, and by their humiliation to bee prepared, and made fitt for the mercy of the Gospell. For though Iesus Christ the substance of the Gospell, was (in the counsell of GOD from all beginnings) determined to be the Redeemer of mankinde, being also promised to our first Parents, and by whome all the faithfull before his incarnation, had the pardon of theyr sinnes, apprehending (by faith) the promise of his righteousnesse: yet was not this grace declared them in such plaine and direct euidence, as now it is in the preaching of the Gospell: it being then deliuered onely in shadowes, Ceremonies, prophecies, and in the mysticall sense of Allegories, so that few had capacity and grace (rightly) to vnderstand them. All which difficulties are now vanished in the preaching of the Gospell, the Gospell presenting

The faithfull, before the incarnation of Christ, were sued by Christ.

The difference betweene the Law and Gospell.

ting vs (in moſt familiar and eaſie demonſtrations) the ſubſtance without the ſhadow, and the truth without the figure, withall giuing directions and infallible rules, not onely to know the means of our ſaluation; but how to make it ours, to apprehend and apply it to our owne particular comfort. And this grace doth the Goſpell giue with ſuch fauour, as that the neceſſary doctrines exceed not the vnderſtandings of men of meaneſt capacities; but that all that will (without reſpect or exception) may reach their hands of faith, to the Croſſe of Chriſt, and freelie apprehend the meanes of their ſaluation, which is the Lord Ieſus, triumphing at the Conqueſt of his death, ouer ſinne, hell, and damnation.

The great fauour and liberty of the Goſpell.

This is a bleſſed alteration in the ſtate of the world: for in the time of the law, when the grace of the Goſpell was hid in the clouds of the ceremonies, the obſeruers of the ceremoniall law, did ſeldome vnderſtand the myſticall ſenſe of the ceremony, which did allude to ſom

A happy alteration.

The ceremonies of the law did allude to the graces of the Gospell.

particular grace in the Gospell.) And therefore though God was pleased to accept their carefull endeuour in their religious obseruing the ceremonie, which was but a figure of the truth included in the ceremony; yet they wanted a great part of that spirituall comfort, which wee haue in obseruing the couenant of grace (the Gospell) the grace of God appearing to them as God himselfe did to the Israelites their Fathers at the deliuering of the law in cloudes, in fire, in smoake and thunders: but to vs hee dooth appeare more familiarly, Iesus Christ his Sonne, and the most liuely representment of himselfe, assuming our nature, and conuersing with vs, did wound our sinne, and heale the woundes sinne had made in our soules; in whom God was (personally) present, whose wordes taught saluation, and whose actions wrought it. This is the difference betwixt the law & the Gospell. The Law commandeth vs to doe and liue, if not, to dye; the Gospell (all mercy) requireth to beleeue onely, and liue: and this

Tit. 2. 11.

Exod. 19. 16.

What the law commandeth. What the Gospel.

this is a wonderfull degree of Gods fauour, that becauſe wee are not able to keepe the couenants of his law, is therefore pleaſed to yeeld to our infirmities, to alter our obligation, and to enter new couenants with vs: the couenant of Grace, whereby God doth indent with man, and bindes the iuſtice of his law in the bonds of his mercy, promiſing ſaluation to all them that faithfully beleeue in the merites and mediation of his Sonne Chriſt. Thus doth God allure vs by eaſie meane, & fayre promiſes to inherite euerlaſting life, which the law denyeth to all men; no man being able to ſatisfie the iuſtice of the law. If it be obiected then, that the grace of the Goſpell doth deſtroy the workes of the law, becauſe that mercy is giuen of grace, and not of deſerts, I anſwere, that the Goſpel doth not deſtroy the ſubſtance of the Law, but doth onely abate and mitigate the rigor thereof: as God when he preſerued *Daniel* in the Lyons denne, did not deſtroy the Lyons, but onely ſhut their mouthes, and bound theyr power, that

The couenant of Grace.

Obiection.

Anſwere.

Dan. 6. 16.

The rigour of the law is not abated but fulfilled for vs

they might not hurt *Daniel*: So hee hath not destroyed the law, but dooth onely restraine the violence thereof from hurting his *Daniels*, that is, the faithfull.

Dan.6.24. And as when *Darius* tooke *Daniell* from the denne, and cast in his accusers, the Lyons then had the maistry, and deuoured them; so the reprobate shall not auoyde the condemation of the Law, notwithstanding the promise of the Gospell, and the new couenants of grace; becauſe no man hath the benefite of mercy, but hee that (first) is the childe of faith. And therefore the great King of all the World shall take his faithfull *Daniels* from the power of the Lyons (the law,) but leaue the reprobate in the state of theyr destruction. Thus much in generall of the Gospell, and of the generall difference betweene that and the law, and betweene them that liued vnder the bondage of the law, and vs that liue now in the Liberty of the Gospell.

The difference of respect GOD hath to his seruants, and to his slaues.

The purpose of the Gospell is the salua-

ſaluation of men. And therefore the Angel that was the firſt preacher of the Goſpell, tolde the Sheepheards that *hee brought them tidings of great ioy*:(indeed) a greater could not bee then to bring them the newes of their ſaluation. The matter of the Goſpell is the life, the death, & the doctrines of Ieſus Chriſt; for they are the only meanes by which wee attaine to the fauour of ſaluation: his doctrines were directions, his life examples, and his death was, & is life to all that apprehend him, In the circumſtance of the Goſpell is principally conſidered; Firſt God, who of himſelfe & of his owne election, without cauſe in man, did enter this couenant of grace, being moued only by the pleaſure of his owne will, and by his own gracious loue to his creatures. For ſo ſaith the holy Ghoſt: *God ſo loued the world that hee gaue his onely begotten ſon, that whoſoeuer beleeued in him ſhould not periſh, but haue euerlaſting life.* Wherby it is euident that the loue of God was the onely cauſe that moued him to this effect: for God cã glorifie himſelf aſwel in

Luk. 2. 10.

1. Cor. 15. 1 2. 3.

1 The circumſtance of the Goſpell.

Ioh. 3. 16.

The loue of God, the moving cauſe of the couenant of grace.

in the damnation, as in the ſaluation of men: for hee needeth no addition of honour, that is infinite both in greatneſſe and goodneſſe; but as his mercy is moſt eminent ouer all his attributes, ſo in this new Couenant of the Goſpell hee doth giue vs the greateſt demonſtration of his mercy that can be, in giuing his onely begotten Son to dye on the croſſe for the redemption of mankind: in euery word whereof there is an emphaſis or a paſſion of loue (infinitely) beyond al compariſon: where it ſeemeth that God doth (as it were,) put off his Maieſty, and deſcend himſelfe in his care to pitty, and redreſſe the ruined ſtate of ſinfull man his enemy. Secondly, in the perſon of Chriſt (who is the cauſe both mouing & finiſhing the couenant of the Goſpell) there is matter of moſt worthy and admirable conſideration. For Chriſt is not onely to bee vnderſtood, as the inſtrumentall cauſe, whereby this couenant of grace betweene God and man was effected, but alſo as the firſt mouing cauſe and deuiſer of it, it being impoſſible to aſ-

Secondly.

How to vnderſtand Chriſt in the Goſpell.

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ſigne him offices without his owne appointment, he being equall to God the Father, and the holy Ghoſt: and they all hauing but one diuinity vndiuided. This the vnbeleeuing Iewes could not comprehend, and therefore they derided Chriſt when he ſaid: *Before Abraham was, I am*, not knowing that he was God equall and coeternall with his Father, and was begotten before all beginnings. Ioh.8.5.8.

It is therefore moſt wonderfull in the perſon of Chriſt, that hee being God, and the Lord of all the World: that he would leaue the boſome of his Father, and (for a time) to put off the preſence of his diuine Maieſty, and to take our nature vpon him in humilitie, and in a baſe eſtate, and to vndertake (not onely) to ſatisfie the law, & make good our defects, but alſo to beare the diſpleaſure of his father, and to ſuffer the malice of wicked men to preuayle, euen to his death, and that he hath endured all this for the good of man, a creature that by ſin had brought himſelfe in diſgrace with God. And which is

Strong witneſſes of the loue of Chriſt.

Christ suffered of his owne will, and not by constraint.

is most of all; that hee hath done al this by his owne appointment, without eyther commaund or direction, there being no power aboue him, by whom he could be commanded. This incomparable loue is able to astonish a Christian meditation, and to make it admire & say with holy *Dauid*: *Lord what is mā that thou hast such respect vnto him, or the sonne of man; that thou so regardest him?* *Psal.* 144. v. 3. Thirdly, is considerable the officers in the holy ministration of the Gospell, by whose endeuour and vigilancy, the spirituall graces of the Gospell are distributed to the children of faith, for whose sakes the couenāt of grace is given. The first officers (in this kind) were the twelue Apostles, of purpose chosen by the Lord Iesus himselfe, that they might be the faithfull witnesses of the whole passage of his life, and that (after his ascension) they might plant in mans hearts a knowledge of this Gospell; and by theyr praiers, preachings, and godly exhortations, to dispose the holy seed of grace in their harts, whom God should make

Psal. 144. 3. Thirdly. The ministers in the office of the Gospell.

Apostles.

make capable to entertaine it with profite. These holy labourers being assisted by the holy Ghost, trauelled in Gods husbandry, with such profite, as that the Gospell (in their times) spreade it selfe into very large limits. And building vpon the foundation of the rocke Christ, they haue erected such a frame as shall remayne to all posteritie. These holy Ministers were the conducts, whereby God did conferre his spirituall waters of life into all the parts of the world, who spreading themselus (in their painefull trauell) ouer all the knowne world, spread the Gospell as they went; & left in euery place where they came, a memory of their Lord and maister Christ Iesus. After thē succeeded others in their example, who both taught the gospell, & confirmed it with the testimony of their death. These are the holy officers in the ministration of the gospell, & all that line in the church of God in their office, & in their example, shal with them receiue the wages of faithfulnes. Here is offered a large occasion to dispute a questiō in cōtrouersie, who

The profite of their labours.

The state of the primitiue Church

A question in much controuersy

The Papist.

The Protestants opinion.

The Puritane and Brownist.

Truth between two extremities of errour. Fourthly.

who are they that are the true Ministers of the Gospell. The Church of Rome challenge to be onely able to deriue a true ministery, because (say they) they haue continued one and the same succession from the Apostles downewardes. The Protestants misproue their Ministery, and plead intrusion of ceremonie, and corruption of errour, and professe to haue reduced a Ministery in most neare proportion to that of the Primitiue Church. The Browniſt is peremptory against them both, and fondly pleads against the names and titles of the ministery. And therefore as these quarrels are vnplacable and out of hope to be reconciled, I wil leaue thē in their strife, with this admonition to my reader: That we despise not Christ, because vpon his Crosse hee did hang with theeues; neyther that wee honour theeus, because they hang with Christ: for that which is but neare truth, is no truth, and the best vertue is placed betweene two extremities.

Lastly, is to be considered, to whom the benefites of the Gospel appertaine; and

and that is to the elect, namely such as are most industrious in the faithfull execution of the law; for as I haue sayd God hath not giuen the Gospell to destroy the Law, but to preserue and reuiue it, that men may be allured by the sweet promises of the Gospell to endeuour with alacritie and hope in the exercise of the law. And therefore Christ himselfe sayth: *If yee loue mee, keepe my commandements*: that is, endeuour to keepe them with all diligence: for he that is careleſſe in the seruice of God, is not to hope that God will bee carefull of his saluation. This is also approued in the parable of the Labourers in the Vineyard. The Mayster of the Vineyard is God, the Vineyard is the world, the Labourers are the faithfull and painefull Christians, their wages is the benefite of the Gospell. So that not the lookers on, but the Labourers in Gods Vineyard shall receyue the wages of euerlasting saluation. Mat. 21. 1. &c.

These considerations are most weighty in the generall vnderstanding of the Gospell, to which I will adde this admoni-

monition: That all men esteeme worthilie and reuerently of the Gospell of Iesus Christ, because God doth iudge the contemners thereof to be guilty of deserued damnation. And that if God present them the meanes to communicate with the benefites of the Gospell, that they neglect (rather) all the profites in the world, then the treasure of the Gospell. For that is that one thing which is only necessary, and that pearle of price, for which wee are aduised *to sell all that we haue, that we may purchase it*. For he that hath that iewel, hath sufficient wealth; & he that hath al thinges but that, he hath nothing, if he hath not that. For what will it aduantage vs to win the whole world, if wee leese our soules? and what inlargement can hee desire, that hath the treasure of the gospell in his heart, whereby he hath continuall comfort; and is led in the path of his saluation.

2. Thes. 2. 10. 11. 12.

Mat. 13. 45. 46.

The generall Vse.

First, this doth generally remember all

all men the admirable degree of Gods fauour to mankind; that notwithstanding our apostacy from the seruice of God, & our continual trade of sinning which might incēce the iustice of God to destroy vs at once, and for euer; yet doth he continue himselfe in his owne kind, a God & a father most compassionat; who inclineth rather to pitty then to punish our infirmities. And therefore did almighty God take from man the burthensome condition of the law, and promise him euerlasting life, vpon much more easie Couenante: the which grace doth challenge from all men a dutifull thankes to GOD, who hath taken from theyr necks the vnsupportable burthen of the Law, giuing a greater liberty and ease in the worke of their saluation. Secondly, it doth admonish all men carefully to apprehend the grace of the Gospell, and not to neglect the present and the precious opportunity that GOD hath giuen them; because hee that shal breake this couenant of grace, shall doubtlesse forfeyte the estate of his

Pitty in God is most naturall.

The duty of thanks due to God.

Secondly.

The danger of forfeyting the couenant of grace.

body and ſoule vnto eternall damnation. For this new couenant of the goſpell, as it is the greateſt of all the fauours of God, ſo it is the laſt; and that being neglected, there is not another to hope for.

The goſpell doth not destroy the law.

Thirdly, ſeeing the Goſpell doth not deſtroy the ſubſtance of the Law, but onely mitigate, and ſweeten the ſeuerity thereof, by a gracious diſpenſation from the extremity of iuſtice; it behoueth all men bee (equally) as carefull in the performance of the duties of the law, as if there were no other couenant but the law to iudge vs. For

The law doth fit vs for the Goſpell. Gal. 3. 24.

there is no man fit for the grace of the Goſpell, but hee that is firſt ſchooled in the law of Gods commãdements. And therefore is the *Law* ſayd to be a *Schoolmaſter to bring vs vnto Chriſt*, becauſe it doth humble vs in the knowledge of our own infirmities.

Fourthly.

Fourthly, ſeeing the purpoſe of the Goſpell is the ſaluation of men, it behoueth all men to reſpect the Goſpell as they would their ſaluation; and to labour by all meanes (not onely to ad-

nance

uance the prosperity thereof, but also to auoyde euery cause that may occasion the slāder or disgrace to that sacred professiō,

Our duty of respect to the Gospell.

Fiftly, seeing the matter of the Gospell, is the story of the words & workes of Iesus Christ our Sauiour, while hee was vpon earth, it doth binde euerie mans conscience to haue a reuerend and a confident opinion of the truth thereof; and that all men labour by all conuenient meanes to maintaine the memory and reputation of those sacred writings, the which are onely able to guide vs without errour in the way of our saluation.

Fiftly, A reuerence to the story of the Gospell.

Sixtly, seeing that God of his owne fauour did without desert, nay without hate, enter this couenant of grace, binding himselfe in the suerty of his Word to giue saluation vpon the easie condition of the Gospell: and that seeing that Christ Iesus the Son of God, did please to appoint himselfe, and to descend his maiesty in great humility, to establish our saluation in the merites of his holy workes: what manner of men

Sixtly.

ought all of vs to be in thanks and godly conuersation?

Seuently

Seuenthly, seeing the officers appointed and chosen by Christ, for the ministration of the Gospell, were the holy Apostles, and after them the reuerend Martyrs in the primitiue Church, by whose diligence the Gospell spread it selfe ouer all the knowne World; this doth admonish all them that eyther are Ministers of the Gospell, or that haue power to make them, what choyse there is to be made of their vprightnesse and godly conuersation, and what diligence is required in their spirituall trauels; all which ought to fashion themselues as neare as they can to the example of the holy Apostles.

A remembrance to the Ministers of these times.

Eightly. The promises of the Gospell belong to the faithfull onely.

Lastly, seeing the promises of the Gospell belong to the faithfull onely, that are industrious in the seruice of the law; this ought to prouoke all men to contend in godly exercise to exceede one another, and to stir vp theyr dead desires with the hope and promise of the Gospell, and that they thinke not the law burthensome, being now made easie

easie by the grace of the Gospell, and therefore to trauell in the duties of the law with alacrity and spiritual comfort, hauing their confidence & eyes of faith vpon the promise of the Gospell. Thus if men dispose themselnes and theyr affections, they shall finde the happie difference betwixt mount *Sinai*, and mount *Sion*, the law and the Gospell; in both which the gracious may findcomfort, but with great inequality.

The difference betweene Sinai and mount Sion.

Speciall application.

Therefore the Gospell beeing a couenant betweene God and my soule, my first care shall bee rightly to vnderstand this couenant, lest by misunderstanding & false construction, I breake the couenant of grace, and so runne my saluation into a dangerous hazard. I will therefore search the sence of the mysteries of the holy Gospell; if they exceede my vnderstanding, I will compare them with the holy writinges of the Prophets and Apostles: if these

Speciall application.

The most needfull search of Scripture.

exceed my capacity, I will consult with the learned expositions of reuerend fathers of the Church. If all these satisfie not, I will then resort to the dayly seruants of this ministration, and by diligent obseruing their Sermons, expositions, and spirituall exhortations, I shall both learne what is the Couenant I haue entred with God, and the means I must vse to keepe couenant; when I haue attayned this forwardnesse, and hope of better knowledge, I will (carefully) auoyde the daungerous inchantments of Heretiques, Schismatiques, and all false Teachers. I will not taste theyr poyson, though they present it in cuppes of gold, their baite shal make mee suspect their hooke, and their faire and holy pretence, theyr fowle and wicked purpose: for hauing found Truth, (the Lord Christ) who is the seale of Gods couenant with me, I will preserue that truth from all defacing, and laying that for my foundation, I will build thereon the whole frame of my life, and fashion all my actions as the rules of the Gospell, and as the example

How to labour to vnderstand them.

What we must avoid.

Chtist the seale of the couenant of Grace.

ample of my Chriſt ſhall commaund me, that ſo I may keepe couenant with my God, and obtaine the promiſe of the Goſpell(which is the ſaluation of my ſoule.) And then (with holy *Iacob*) I will boaſt my fortune, and ſay vnto my ſoule: *I haue enough*, and deſire no inlargement. Gen.45. 28

Againe, when I meditate the matter of the Goſpell, that is, the wordes and workes of our Sauiour, then it ſhal moue me to a very reuerend eſteeming of the ſtory of the holy Goſpell, and make mee delight to exerciſe my time in the often reading and conferring thereof: for if they that haue eſtates in temporall poſſeſſions, bee moſt carefull to preſerue ſuch euidence and writings, as is deliuered them for their ſecurity, and oftentimes ſpend a greate part of their wealth and labour to confirme and continue ſuch eſtates, and ſuch euidence: ſhall not I then (much more) ſpend my beſt diligence and meanes to vnderſtand (rightly) the writings of the holy Goſpell, which are the deedes and euidence betweene

The delight we ought to haue in reading the ſtory of the Goſpell.

The worldly care.

God and me, touching the euerlasting state of my soule, and carefully to keepe such Couenantes as giue mee claime and interest in the possession of a Kingdome? Shall men giue their substance to lawyers to maintaine their beggerly possessions, in respect of heauen but beggerly, though it were the possession of the whole earth,) and shall I neglect the couenants of euerlasting life, and may haue law without fee? I will neuer doe it, I will neuer giue such testimony of madnesse: but I will seeme to doe good by their euill example; let them labour theyr earthly possessions, I will labour the possession of heauen: let them waste theyr substance on Lawyers, I can haue law and lawyers much more reasonable: the Prophets & Apostles are (and shall bee) my Councellors, their hands are not corrupted, their iudgementes cannot erre: I will therefore affie in their confidence, & endeauour as they direct me.

All wealth is beggerly, in respect of Gods fauor.

Who are a Christian mans lawyers.

Lastly, when I meditate the particulars of the story of the Gospel, I despise all

Lastly.

all other hiſtories, in compariſon of this and the olde Teſtament. For the writings of men doe commonly labour vile and vnworthy arguments: and thoſe of them that trauell a good cauſe, yet are they defectiue eyther in matter or forme; but the Goſpell and other holy Scriptures being writte by the direction of Gods ſacred ſpirite, they are (not onely) holy in their matter, but excellent in their forme, able to giue the deſirous reader infinite variety of content. Therefore, when I deſire to reade of maieſty, and greate action, of Empire, Warre, Conqueſt, gouernement, policy, & infinite of this kinde that depend on greatneſſe; I can find both ſtories and examples in the Scripture, many and vnmatchable. If I deſire the ſtories of mercy, loue, peace, humanity, ciuill action, and the reſt that depend on goodneſſe; euery page in the holy Goſpell, can furniſh me, eyther with ſome ſtory, or ſome example of that kinde: if I deſire wonders & miracles of moſt admirable credence, they are in the ſcripture moſt fre-

The difference betweene the writings of God and men.

The variety of delight in the ſtory of the Scripture.

frequent, yet moſt true; in other writings not common, yet commonly falſe. Therefore the holy Scripture, and eſpecially the holy goſpell, which is the couenant of my ſaluation, ſhall bee my continuall exerciſe, I will exerciſe my pleaſure in reading and meditating the excellent variety of matter, and maiefty of the phraſe, (being the thethorique and eloquence of the holy Ghoſt:) I will alſo exerciſe my profite in ſtudying (rightly) to vnderſtand the couenant of my ſaluation, to keepe which couenant, I ſhall be often admoniſhed, by promiſes, threates, and by example. In all which, the knowledge and meditation of the holy Goſpell will inſtruct me. For theſe reſpects I will enter couenant with my ſoule, to be moſt carefull in keeping my couenant with GOD.

A Chriſtian reſolution.

The beſt eloquence.

Of

Of Christ Iesus, the summe of the Gospell.

Chap. 2.

IEsus Christ is the sum or compendiū of the gospell, in whose actions & holy sufferings the main execution of the gospell, was (only &) wholly finished: for hee being the seale of the couenant of grace; the couenant was onely promised, not performed, vntill Christ himselfe came in our nature, who did first discharge the former debts we ought the iustice of God; before he did seale and ratifie the new couenant of the gospell. Therefore is the holy gospell called the new Testament of our Sauiour Iesus, because the interest and title of saluation, could not be deriued of the children of God, but by Christ the testator his sufferings, & death in his humane nature. It is also

Christ the summe of the Gospel.

Christ hath payed our debts for vs.

Why the Gospell is called the new Testament.

Why the last Will.

called the last will of Iesus Christ, because God hath fully determined that this Testament, this couenant shall remayne (vnalterable) to all posterity; there being no purpose in God, no power in mā to alter or repeale, or change the forme of this Couenant: but being determined by the whole Trinity, from before all beginning, to be the last refuge for sinfull men: and the onely and most safe meanes of their spiritual deliuerances; it was also in the fulnesse of time, perfectly finished by Christ, as was before determined in the coūsell of the trinity. And from this doctrine doth issue this foundation of Christian religion, that the Couenant of grace was purchased onely by the righteousnes of Iesus Christ, who in our nature satisfying our cōtempts, & in our nature working righteousnes, did in our nature, & in our behalfe indēt with God & enter these couenants; & lastly, to ratifie al, he did die in our nature; & with the bloud of his sacred hand subscribe & seale his Testament our couenant, whereby it is made vnquestionable true, and vnalterable

The Gospel the last refuge for mē.

A foundation of Christian religiō.

able to all times. It is euident then that the matter of the Goſpell is wholy contained in the only work of Ieſus Chriſt, and that Chriſt is a contract compendium of all ſuch particulars as are contained in the couenant of mans ſaluation. And that therefore the Canons and decrees of Councels, and eccleſiaſticall ſtates, nay, the very writings of the Prophets and Apoſtles, adde not any matter to the ſubſtance of the couenant of grace: but are rather to bee vnderſtood as interpretations and plain expoſitions of ſuch ſecrets, as the wiſedome of Chriſt Ieſus thought good to folde in allegories and dark vnderſtanding. For Chriſt left not his worke defectiue and imperfect, whereby it might require correction, but in a moſt exact performance. Therfore ſaith *Saint Paul, Other foundation cā no man lay, then that which is laid, which is Ieſus Chriſt*: and he aſſureth a reward to thē that build vpō this foundation, & not to thē that lay a new foundatiō, or alter this that is layd. Chriſt then, the foundation of chriſtian religion, & the ſubſtance of the Goſpell did

The works of Chriſt. The matter of the Goſpell.

How to vnderſtand holy writings that interpret Scripturs.

1. Cor. 3. 11. 12.

Verſ. 12. 14. 14.

The words. The workes of Chriſt.

did execute his diuine office with a double diligence, his word, his worke: by his word I vnderſtand ſuch ſpirituall doctrine, as hee dayly deliuered to his hearers, whether it were direction, admonition, reformation or interpretation; in all which our Sauiour hath ſo aboundantly trauelled, as that not onely particular men, but the Catholique Church alſo may receyue ample & ſufficiēt directiō, both for diuine doctrine and ſpirituall diſcipline. By his works I vnderſtand euery act, & al the paſſage of his temporall life, from his incarnation to his death on the croſſe, in all which time hee was continually working ſomwhat that was auaileable & neceſſary for the redemption of mankind. Thus is Chriſt generally to bee vnderſtood, as hee was the principall matter of the Goſpell, and the onely working meanes of our ſaluation. To make this doctrine familiar and profitable to Chriſtian men of eaſie vnderſtanding I will ſubdiuide this double care of Chriſt into particulars. The wordes of Chriſt, the time of his Incarnation did

The wordes of Chriſt giue all mē ſufficient diuine direction.

A generall vnderſtanding of Chriſt.

did instruct vs the duties of our soule, and the duties of society; the duties of the soule, are all those thinges that are needfully required in the state of Christianity, whether we respect the necessary faith of the Church, the necessary orders in the Church; or the necessary obedience to the Church. The duetie of society is ciuill action, and humanity; that is, a louing, charitable and orderly conuersing of Christian men. And this Christ Iesus hath called the great commandement; great indeede, and of great consequence, because without this duty of humanity, wee can not performe our duty of diuinity: for hee that first loueth not his neighbour whom he hath seene, cannot loue God whom hee hath not seene. And these duties of the soule, and society, comprehend generally the substance of such doctrines as Christ Iesus himselfe hath deliuered. The workes of Christ are also of the matter of the Gospell, and comprehend such thinges as were necessary to be done by Christ, and necessary to be knowne and beleeued of vs;

The duties of the soule

The duty of society.

Necessary in respect of his own decree.

vs being the price of our redemption, without which it was impossible wee should be reconciled to Gods fauours, and by which the couenant of the gospell is both obtained, and confirmed vnto vs. All which workes of Christ I reduce to these three principals; to his birth, to his life, and to his death: what he did by assuming our nature, what he did & suffered by liuing in our nature, and what he did by suffering, when hee dyed in our nature. And this (I take) to bee the most orderly vnderstanding of the Workes of our Sauiour Christ.

1. The birth.
2. The life.
3. The death of Christ.

What hee did in being borne.

When Christ did assume our nature, & was borne of the blessed Virgine, he did an act of great loue, and of great humility: of great humility, in that hee daigned to descend his Maiesty, and to take our nature vnto his Diuinity, whereby hee became subiect to a temporall death, and in (that respect) *A little inferiour to the Angels*, his owne creatures.

Heb. 2.9.

Secondly, it was an act of wonderfull goodnesse, because the end thereof had not respect to any meanes that might

might enlarge the honour and felicitie of Christ himselfe, in whome there is (naturally) an infinite measure of all happinesse, but had respect onely to poore and sinnefull man, that by this meanes hee might repossesse the fauor of God, from which hee had cast himselfe by his owne disobedience. Now it may be demanded, that seeing the nature of man is so poysoned with herodi-tary sin, as that all the descents of mankind haue a naturall corruption deriued on them, the which like a general leprosie deformes the ancient beauty of our nature, & presents vs in vgly formes before the maiesty of God: how thē could Christ take such a nature, so deformed, without imputation of sin, and without fowling the exact holines and sincerity of his diuine nature. I answere that Christ tooke our nature, nay all our nature: yet not those staines, nor that corruption wherwith sin had deformed our nature. For though sin bee deriued naturally, yet is it not of the essence of our nature, but a defect or an accidental deformity which happened to our nature

The respect

Obiection.

Answere. Christ took our nature but not the corruption of nature.

not when God firſt gaue our nature, but after it was giuen. And all thoſe ſtaines and deformities which naturally are bred in vs in the wombe, and at our conception, were all voyded and abſent at the Incarnation of our bleſſed Sauiour: the holy Ghoſt ſanctifiing and preparing the ſacred Virgin, ordayned for that holy office, whereby ſhee was onely made able to deriue her nature with her iſſue, immaculate, without ſinne, without corruption (but not without infirmity.) And this ſacred deriuing of a ſanctified nature from the bleſſed Virgine, is not to bee conſidered, as the act or power of the holy Virgin, but of the holy Ghoſt; who being God, coequal with the Father & the ſon, was able to ſeparate our nature from corruption, & ſo to ſanctifie the ſacred virgin, that her nature might be deriued as innocent and ſpotleſſe, as God had created it. In which buſineſſe the holy virgine was meerely paſſiue, and the holy Ghoſt the principall worker, It is neceſſarily true then, that Chriſt tooke not a part or a peece of our

The bleſſed virgin.

The holy Ghoſt the principall mover in ſanctifying the bleſſed virgin.

our nature, but our whole nature, euen our infirmities, and auoyded onely the ſinne which accidentally did happen our natures; the which being not of our nature, but in our nature it was not neceſſary that Chriſt ſhould take ſinne when hee tooke our nature. And therefore ſayth the holie Scripture that Chriſt Ieſus was like to vs in all things, onely ſinne excepted.

Sinne not of our nature, but in our nature.

Secondly, is to bee conſidered what Chriſt did and ſuffered while hee liued in our nature: that is, the time of his perſonall and viſible conuerſing with men here on earth: what he did, is comprehended in this, that he liued righteouſly in the duties of the Law, and in exact obedience to Gods commandements. And this was neceſſary in the office of Redemption, which Chriſt Ieſus had vndertaken; for it was not poſſible to make good the Couenant of grace, before the contempts of the Law were ſatisfied, which Chriſt did by his actiue and by his paſſiue Righteouſnes, By his actiue righteouſneſſe, when he liued in a preciſe conformity to the Law

Secondly. What Chriſt did & ſuffered for vs.

How Chriſt did ſatisfie our cõtempt

of God: by his passiue righteousnesse: when hee suffered punishment for the sins that men had committed, whereby both the law and the iustice of God had satisfaction for all former contempts. I shall not need to report the particulars, what our Sauiour Christ did, and what he suffered, the time of his personall conuersing with men, the holy story of the Gospell is best able to giue satisfaction, wherein is registred not all his life, but so much as the wisdome of God hath thought conuenient for a Christian knowledge, where it is euident that Christ had a double continuall exercise. Firſt, the exercise of his power. Secondly, the exercise of his patience. His power was exercised in doing good, his patience in suffering euill: what he did, it was for man, what hee suffered it was from man: Christ both did and suffered, that men might not suffer: men did all they might, that Christ might suffer.

The Gospell the only true history of the life of Christ.

The power and the patience of Christ.

Thirdly, is to bee considered what Christ did by suffering, when he dyed in our nature. Christ when he dyed in

our

our nature, did by death, ouerthrowe death, and by ſuffring did an act of admirable power and infinite glory: his power and glory were declared in the conqueſt hee made of ſinne, hell, and death, enemies that had waſted the ſons of *Adam*, now themſelues waſted and (for euer) vanquiſhed by one Son of *Adam* Death and hell are the ſeruants of ſinne, ſinne their originall or firſt cauſe, whom ſinne marketh, death deſtroyeth his body, hell tormenteth his ſoule; yet is death, hell, and ſinne, ſwallowed vp in victory by one Chriſt, who in the forme of man, offering vp himſelfe a ſacrifice to God his Father, hath reconciled God and man, by the righteouſnes of himſelfe, God & man: leading into perpetual captiuity the ancient enemies of our nature, ſinne, hell, and death, ſealing the new couenant of grace, with the Croſſe of his death, whereby hee hath opened the gates of heauen, and remoued all difficulties, that might let vs in the paſſage to euerlaſting happineſſe.

What Chriſt did by ſuffering.

Theſeruants of ſinne.

The victory Chriſt had of ſinne and hell.

The generall Vse.

The Vse

This doctrine, whereby to know the two natures of the Sonne of God, his diuinity and his humanity vnited in one Christ, is most necessary in the knowledge of euery Christian, it being in the main foundation of christian Religion, whereupon all piety, and all faith is grounded. For he that knoweth not Christ in his natures, and in his offices, cannot apprehend and apply him for his saluation, because his assuming our nature, and the execution of his offices, are the only means of mans saluation; without which God would no tbe pleased, neyther could the Law bee satisfied. And therefore this generall knowledge doth geuerally belong to all men, and that vpon necessity.

The necessity of knowing Christ.

Secondly.

Secondly, seeing the Sonne of God was content for) our sakes) to vndergo so great a trauell, and for our sakes, to vnite our farre vnequall and most vnworthy

worthy nature to his diuinity, wee ought for his ſake, to refuſe no trauell that may aduance his honour, or expreſſe our thankes; but rather to deſpiſe all things in compariſon of ſo gracious a Sauiour, by whoſe onely meanes our ſoules haue deliuerance from eternall captiuity.

Thirdly, ſeeing Chriſt Ieſus is the matter of the couenant of grace between God and man, it doth alſo moſt nearely concerne all men, to indeauor all poſſible meanes (by their eyes of faith) to apprehend Chriſt, who is to be apprehended by faith onely,) and ſo to receyue the forme and impreſſion of his ſacred image, whereby they ſhall be truly intereſted in the poſſeſſion of heauen: when thoſe that want this ſhall bee reiected of God, with this anſwere, *Away from mee, for I know ye not:* becauſe yee haue not the marke and Image of my Sonne. Thirdly. A moſt needful care

Fourthly, ſeeing the whole matter of the couenant of Grace, is fully contained in the wordes and workes of Ieſus Chriſt, and that all things neceſ- Fourthly.

All directions must be conformed to scripture.

How to iudge the lawfulnesse of euery statute ecclesiastical or ciuill.

sary both to a ciuill and a Christian life, are contained in the story of the holy gospel, it behoueth all men to giue that sacred word preheminence: and that no man, neither any state or fellowship of of men whatsoeuer, presume to decree, or ordain canons, or statutes Ecclesiasticall or ciuill, which may any way preiudice the directions of Iesus Christ, deliuered in the gospell; but that as Christ, our Priest, our Prince, and our Prophet, hath giuen vs (either by doctrine or example) such needful directions, as are of necessary and lawfull vse, eyther in a christian church or state: so no christian Church or State should dare to innouate or alter those directions which Christ our high Priest and great prince hath left established; but in all directions both of church & state, there must be heedfull care, that euery particular haue relation to the truth of holy scripture, or be conforme to the example of Christ: for whatsoeuer direction, whether it concerne the soule or society, if it be not necessarily grounded, & haue dependency from the word of God, is altoge-

altogether vnlawfull in a Christian church and state, neither can dispensation make it lawfull or tollerable. Therfore by the square of the Scriptures all men ought to measure the lawfulnes of euery action, and of euery direction: & that whatsoeuer shall disagree from God and the Scripture, may be iudged error & intrusion of disorder: and therefore of necessity to bee spewed out of the Church & states of Christian men.

How to square euery particular action.

Speciall application.

The meditation of this doctrine and these duties, shal make me serious in my Christian care: I will not now content my selfe to haue (only) a generall knowledge of Christ Iesus my Redeemer: but I will labour to vnderstand him in his double nature. For if I consider him in his diuinity, as he is God onely, it is a teror to my remembrance, when I consider him in his double nature, it giues me hope and alacrity; for the maiesty of God is terrible to sinfull man; but his mercy is cõfortable, and suporteth the falling spirits of our soules, which wold faine

Speciall application.

To consider God in his Maiesty onely is terrible.

faint and dye in deſpayre, if the grace of God did not ſupply to ſuch extremities Therefore as God doth moſt delight himſelfe in the vſe of his mercy: ſo will I delight my ſoule moſt in the contemplation of his mercy. And as Chriſt Ieſus is the moſt liuely Character of his mercy; ſo in the meditation of Chriſt ſhall my cares be moſt buſie. He is the booke of Gods mercies: I haue eyes of faith can both ſee and reade the Stories of mercy: therefore I will direct my labour, and endeuour my ſtudies in the moſt happy knowledge of my Sauiour Ieſus. In him I ſhall find infinite matter infinite variety (all good:) in him I ſhall ſearch the cauſe of my redemption, I ſhall finde it in his will, I ſhall find it in his workings; he did cauſe my good, he did effect it alſo; in his wil was the cauſe in his worke was the effect. This meditation may kindle a dead zeale, & prouoke holines where it is not; a God omniſcious, omnipotent, infinite in greatneſſe, in goodneſſe infinite, to compel himſelfe to ſuch a wonderful difference of fortune. He that had happines in the higheſt

Chriſt the character of Gods mercy.

Where to finde the cauſe of mans redemption.

higheſt degree, breathing inutterable pleaſure in the boſome of his Father; he that made the heauens and the earth, ſhould deſcend from heauen to earth; & there aſſume the forme of wretched man, and in that form worke ſuch righteouſnes as might ſatisfie God, ſatisfie the law for the ſinne of man; and in that forme to be borne in pouerty, to liue in contempt, and to dye in diſgrace; and all this to be done by the only begotten Sonne of God, for the good of man, a creature that was become an apoſtate, a traytor to God, a rebell to his lawes, and the very actor of his diſgrace, death & tragedy! O that I had wordes to expreſſe the imaginations of my ſoule, what formes of mercy I can ſee in my Sauiour Ieſus, what ſcantnes (nay what fowlenes) of deſert I finde in my ſelfe; his good and my euill are both infinite. Therefore I will do as I aduiſe, what I cannot expreſſe in wordes or workes, I will deuiſe it in my thought: I will know and beleeue my Sauiour to be infinit good, though I cãnot expreſſe his infinite goodnes: what I can do to his glory

Note.

Wee muſt meditate what wee cannot expreſſe.

glory, I will endeauour what I cannot do my ſelfe, I will perſwade others: I will doe any thing that may adde any thing to the honour of my Sauiour: for by gaining his fauour, I haue al fauour, and in leeſing him, I haue nought but tribulation and miſery. Hee is the ſeale of the Couenant betweene God and mee; if I want my ſeale, I ſhall want my aſſurance, and ſo forfeyte my eſtate in Gods fauour and heauen: I will therefore ſell all that I haue, to buy my ſauiour, I will leeſe all to gaine him. If he ſubſcribe not to my pardon, I am but dead; the law hath caſt mee, and without him there is no grace, no hope of fauour; I will therefore direct my eye of faith to him, and when I haue found him whom my ſoule loueth. I will reſort to him in dayly prayer, winne his fauour by indeauour & carefull obſeruing him, and ſo make him my ſaluation that hath wrought ſaluation. Thus I purpoſe in my owne particulars: thus I wiſh to all in generall.

A dangerous forfeit.

Reſolution.

Of

Of Repentance, the ſorrow of the Soule for ſinne.

Chap. 3.

WHen Chriſtian men haue vnderſtanding by the Law of God, of their miſerable eſtate (in reſpect of ſinne) what they were in innocency, what they are in ſin, & what they ſhall be in iudgement, it bringeth a general ſadneſſe on the ſoules of men, and dulleth the ſpirite and delight they haue had in their proſperous fortunes: For when God giueth grace to any one to examine his life, and to view his own deformities, the firſt knowledge & apprehenſiō of his miſery is moſt terrible, becauſe his conſcience dooth forcibly check the former proceedings of his life and violently hale him againſt the currēt of his own affection: for as riuers are not forced againſt their ordinary ſtreme but

Repentance

God giueth the firſt grace to repentance.

but by the tide which is more forcible then the ſtreame; ſo our ſinfull action, (being in all men, a naturall and common motion) is not reformed in vs, but by the Spirite of God, a power aboue our nature. Yet is it done, with ſuch contention in our fleſh, and in our nature, (as for the time) doth wonderfully diſtract the ſoule of the party repenting. And needs it muſt: for he that hath waſted his time in the delicacy of fortune, glutting himſelfe with variety of pleaſures, and in the height of this vaine proſperity is admoniſhed that hee hath fedde on poyſon, and thereby runne his life into a deſperate hazard, will (doubtles) endure the extremity of griefe that ſudden feare and amazedneſſe can lay vpon him. For ſo are ſinnefull men, who not regarding the danger of their ſoules before God and their conſcience admoniſh them, are taken vnprouided with a ſudden griefe, which doth alway inflict an vnexpreſſable meaſure of ſorrowe, and ſometimes death and deſperation. Now as the Law teacheth vs to know our

The difficulty of repentance.

The reaſon.

The ſorrow of a repentant ſoule.

A ſudden griefe is violent.

our ſinne, our miſerable condition, and the diſeaſe of our ſoules: ſo the Goſpell teacheth vs the cure, both what and how to adminiſter phiſicke to our diſeaſed ſoules: for elſe were the knowledge of our ſinnes an extreme miſery without profite, if wee ſhoulde not alſo know the meanes of our recouery, and know alſo how to adminiſter and apply them. For vertue hath no vertue but in vſe, and that phyſicke which the ſicke patient receyueth not, cannot profite him, bee it neuer ſo excellent, or ſtandeth neuer ſo neare him. But as in corporall, ſo in ſpirituall ſickneſſes, the diſeaſe muſt firſt bee knowne, the phiſicke then adminiſtred; for hee that adminiſtreth before hee knoweth the cauſe, or knoweth only the cauſe, and adminiſtreth not, can neuer recouer his patient, be hee neuer ſo induſtrious. In repentance therefore and ſorrow for ſinne,) which is a ſickeneſſe of the ſoule) muſt be (neceſſarily) conſidered theſe two particulars: The cauſe, the cure. The cauſe is eyther the materiall cauſe, or the mouing cauſe, the

What muſt cure diſeaſed ſoules.

The vſe of vertue.

The order in curing.

The cauſe of repentance.

the materiall cauſe is ſin; that being the matter of our offence; for which wee ſo ſorrow and grieue all the time of our repentance. This is proued in the examples of all men that haue had the grace of true and vnfaigened repentance; euery penitent Child of grace hauing ſorrow and affliction in his ſoule, becauſe by his ſinne he hath prouoked his God, and his creator againſt him. Thus did *Iob* and *Dauid* repent them; and ſo doe and will doe all that would profite by theyr Repentance. And here is neceſſarily to be obſerued that though our repentance haue reſpect to the benefite of our owne eſtates, as being a moſt neceſſary ſeruice in our ſaluation: yet the maine reſpect is had to God, whoſe glory wee muſt preferre, euen before the ſaluation of our ſoules, making him the principall and our ſelues but ſecondary reſpectes of our repentance. And herein appeareth the difference betweene true and falſe repentance. The falſe or godleſſe repentance ſorroweth for ſinne, but for this cauſe only, that for their ſinne God doth

Iob.42.6. 2.Sam.12. 13.

Note.

God muſt be reſpected before our ſoules.

doth punish and afflict them. Therfore their sorrow is chiefly for the punishment, & but respectiuly for the sin. Thus did *Pharaoh*, *Saul*, *Ahab*, & *Iudas* repent them, and so do all false and fained repenters, that respect God for themselues, and not themselues for God. A true and godly repentance sorroweth for sin, because it is sin, and not because it deserueth punishment: and heere the main respect is had to God, and to our selues onely for Gods sake. For though the dread and feare of punishment, be sufficient to mooue any mans repentance, yet we must not make that the cause of our spiritual sorrow: but much rather because we haue offended so gracious a God, who hath declared himselfe to vs in so many, & so great demõstrations of loue, this ought to be more sensible to our wounded soules thẽ the horror we haue of our condemnation. Thus are holy men moued in the griefe & passion of their repentãce. The main difference then betweene true and false repentance is this: True repentance is caused by a reuerence wee haue to

The difference betweene true and false repentance. Exod. 9. 27 1. Sam. 15 24, 25. 1. King. 21. 27. Mat. 27. 3. 4 For what cause a godly repentant sorroweth.

the loue of God, falſe Repentance by the feare wee haue of Gods iuſtice: the one is the office of a ſlaue, the other the office of a ſonne: both of them repenting one matter, but for diuers reſpects. Sin then is the materiall cauſe of Repentance. The mouing cauſe is God who mouing his holy Spirite in the hearts of his Elect, preſents them the vgly formes of their ſins, awakes their conſcience, and ſtirs them to a ſerious cogitation of their wretchedneſſe; giuing them ſtill ſuch proportion of grace, as the degrees of theyr Repentance and ſpiritual ſorrow ſhal require. And that God is the firſt mouing cauſe of godly repentance, is euident by many places of Scripture; by theſe namely, 2. *Tim.* 2. 25. where S. *Paul* aduiſing *Timothie* to inſtruct them that are contrary minded, hee giueth this reaſon: *Becauſe he ſhall thereby proue if God at any time will giue them repentance, that they may know the truth*: Here repentance is called the gift of God, which doth vterly barre man from all cauſe of boaſting his ability in this neceſſarie dutie.

God is the moving cauſe in euery office of grace.

2. Tim. 2. 25.

Alſo

Also in the 5. of the *Act.* 31. the Apostles (prouing Iesus to be Christ & God coequall to his Father) vseth this argument before the councell of the Iewes: *That God had made him a Prince & a Sauiour, to giue repentance to Israel, and forgiuenesse of sin*, where the power of giuing repentance, is made a proofe of his diuinity, and interposed betweene his office of Sauiour, and his power of forgiuing sins. These places (out of many) sufficiently proue, that God is the first & principall mouing cause of fruitfull repentance. Now it may bee demaunded, whether God moue repentance in all them that repent for sin, or in them onely that truly repent, and are his chosē elect. I answer, that God moueth this grace in his elect only because they only make profitable vse of repentance, & that such as *Saul* and *Ahab* that repented for priuate respects, were not moued by the spirite of grace, but by their politique & priuate regards only. For whereseuer the holy Ghost shall please to moue grace, it is not possible that labour should be fruitelesse: neyther

Act. 5. 31.

Obiect.

Answer.

Saul and Ahab.

Note.

doth God euer misse in the purpose of his ends. And therfore that repentance which his holy Spirit causeth, he continueth to maturitie & ripenesse of perfection, neuer fayling, neuer fainting in his vndertakings. Thus much of the cause of our spirituall sorrow (repentãce.) Now of the cure or means of deliuerance from spirituall griefe. In the cure is considered, first the preparing & dressing of the wounded soule, wherby it is made fit for curing. Secondly, the matter to be applied to the soule. Thirdly, the maner of applyment. In the preparing of the wounded soule, there are those 4. things necessary. First, a spirituall sorrow for sin, that is, a sence of sorrow in the soule, caused by a cogitation of sin & guiltinesse. And this is a necessary preparatiue in a repẽtãt soule: for that soule cãnot desire a spiritual refreshing, that hath not first a sense of sorrow, & a feeling of present calamity. This first preparatiue to repentance, was in the Iewes, that were hearers of holy *Peter*, when hee declared to them their sin in crucifying the Lord Iesus.

The cure.

For

For the Text sayth: *when they heard it, they were pricked in their hearts, and sayd: what shall wee doe?* As if the preſēt ſorrow did ſo aſtoniſh them, as they knew not what to do, nor what to aduiſe themſelues. The next preparatiue is humble acknowledgement, that is, an acknowledgment of the ſoule of the miſery it is in, and an expoſing of ſuch particular griefes as wee finde in the regiſter of our conſcience. This alſo is very neceſſary in the preparing of our ſoules: for though God (the Phyſition of our ſoules) vnderſtand our ſins better then our ſelues, and can remember them better then conſcience; yet is it but reaſon, that hee that deſireth the phyſicke of his ſoule, declare ſo much of his griefe as hee can remember: not to inſtruct or helpe the knowledge of God, but to acknowledge our ſelues and our dutifull deſires. This acknowledgement of ſin, was comon in the cuſtome of holy *Dauid*, how often doth hee confeſſe his ſinne, and expoſe his griefe before God? for God is ſo deſirous of our good, as that

Acts. 2. 37

Humble acknowledgement.

The example of holy Dauid. Pſal. 32. 5.

hee then readily helpeth vs, when wee doe but (carefully) desire it. Therefore sayth the Prophet *Dauid: I sayd I would confesse my sinne, and thou forgaueſt, &c.* *Dauid* did but say he would confesse, God taketh his word, and forgaue him his sinne. And certainely, humble and vnfained acknowledgement in our repentance, is an vndoubted testimony that God doth giue vs grace, & that hee will giue vs fauour. Here is offered occasion to dispute a large controuersie touching auricular confessiō, the which being contentiously disputed, hath kindled fire in the faith of manie, many making that of absolute necessity in all, which is onely conuenient in some. For auricular confession (as now it is vsed) is rather a state policy thē religious piety, and therefore I dare not command it, neyther will commend it.

Auricular confession.

Auricular confession rather policy then piety.

The third preparatiue.

The third preparatiue consisteth in holy action, that is, when wee indeauour a reformation of our selues, and declare our Repentance in a conscionable discharge. For though no man can satisfie the iustice of God for sinne; that being

possi-

possible for the Sonne of God onely: yet ought all men to endeauour so much as they haue power giuen them to satisfie men. As for example; hee that stealeth or defraudeth, bee it by force or by fraud, is of necessity bound to make restitution (if he bee able) and this is the reformed Publican *Zacheus* wel vnderstood, who professing before Christ his reformation & repentance, to witnesse it to bee true and vnfained, hee gaue this infallible token: *Behelde Lord* (sayth he) *the half of my goods I giue to the poore, and if I haue taken from any man by forged cauillation, I restore him foure folde.* And the Text sayth in the next verse, that *then saluation was come into his house.* And so *Zacheus* by indeauouring that hee could not, did at one time entertaine both his Sauiour and his saluation. Therefore though no man can satisfie, yet euery man must endeauour, otherwise his repentance is idle and but vaine, neyther can he haue part in the righteousnesse and redemption of Iesus Christ.

No man can satisfie God.

How farre euery one must satisfie.

Luk. 19. 8.

The last preparatiue is praier, that is

Prayer.

Pſal.25.1.

Note.

2.Kin.19. 14.15.

a lifting vp of the heart to God, with faith and hopeful confidence. In the exercise of praier there is a double office. First, wee muſt expoſe our griefe. Secondly, we muſt implore fauour: for as in the ordinary cures of Surgery, the patient muſt firſt ſuffer his woundes to bee ript, launſt and ſearcht before the playſter can bee applyed to the ſore: ſo muſt we rip, and ſearch the wounds of our ſoule, empty the infectious matter; and when we haue it out, wee muſt vſe it as *Hezechiah* did the blaſphemous letter of *Rabſhaketh*, ſpreade all before the Lord; and then with earneſt humbleneſſe, implore his fauour, point out our ſinnes vnto him, and confeſſe that theſe are they that haue wounded our ſoules, troubled our conſcience, for which we grieue, for which we pray. When the ſoule is thus prepared, there is ioy in our repentant teares, pleaſure in our griefe, and hope in our ſpirituall ſorrow: and then, (and not before) are wee made fitte to apprehend and apply the ſaluation of our ſoules, Chriſt Ieſus. The ſecond

thing

thing in the care of our ſoules, is the ſoueraigne matter by which the ſoule is cured. That is the moſt ſoueraigne Balſame, the ſacred bloud of the Lambe of GOD, of the Sonne of God, ſhed for the Redemption of mankinde: for ſo ſayth his holy Apoſtle Saint *Peter*, 1.*Pet.* 2. 24. *Who his owne ſelfe bare our ſinnes in his body on the tree, that wee being deliuered from ſinne ſhould liue in righteouſneſſe; by whoſe ſtripes we were healed.* Our ſinnes are taken from vs, by his bearing them: our woundes are cured by his wonndes: our eternall death preuented by his temporall death: for but the Sonne of GOD (Chriſt Ieſus,) there is no Empiricke, no quinteſſence, no Phyſicke, can cure a wounded ſoule: ſo venemous is ſinne, and ſo incurable are the wounds of ſinne: only the bloud of the holy Lambe is able to deliuer and heale; and that is both ſo certaine, and preſent in vertuous operation, as that one droppe (rightly applyed) is ſufficient to cure the wounds of a world of ſoules. The laſt thing is the cure of our

The matter of the cure of our ſouls.

1.Pet.2.2.

No phyſick but the bloud of Chriſt can cure a wounded ſoule.

The maner of applying Christ. Heb. 11. 6.

our soules, is the manner of applying this most Soueraigne medicine Christ Iesus, and that is by a true and a liuelie faith, for without faith it is impossible to please God: and without faith it is impossible to apprehend the Sonne of God. Neyther neede this seeme strange to a Christian iudgement, that wee should bee able by faith to apprehend Christ, and apply him to our repentant soules: for hee himselfe hath taught vs, that whatsoeuer wee shall aske in prayer (if we belieue) wee shall haue it. Where hee maketh faith to bee the couenant and condition of prayer, and promiseth that such prayer shal onely and alwayes preuaile, that is directed by a liuing faith, against which there is no resistance. Therefore to apprehend Christ Iesus, and to apply him to our wounded soules, we must reach our handes of faith to the bosome of his Father, and by faith take him from the altar of his Crosse, and by faith apply his bloud, (nay, his bloudy body) to our wounded soules. For hee that doth it faithfully, doth it effectually

Mat. 21. 22.

No resistãce against a true faith.

ly, and ſhal doubtleſſe find aſſurance in himſelfe, that the woundes of his ſoule are cured; and that ſinne is for euer diſinabled from doing his ſoule hurt, that hath Ieſus Chriſt his Redeemer faithfully applyed vnto it. For where hee is in his mercy, there is aſſurance, and the ſafety of diuine protection, And this is the order I aduiſe all chriſtians in their repentance and ſpirituall ſorrow. Firſt, that they prepare their ſoules, and that then they apply Ieſus Chriſt their ſaluation, In whom there is ſafety, without whome, none. I might heere bee large in declaring the manner and the cauſes of Godleſſe ſorrow, and falſe repentance. I auoide them for their number and variety: let the true iudge the falſe; and let this true forme of Repentance I haue preſcribed, teach the Chriſtian Reader to auoide all diſſimulation, and hypocriticall ſorrow for ſinne: the which hee may iudge by comparing with this Doctrine I haue deliuered. And let him remember that Godlie ſorrow cauſeth repentance, not to bee repen-

Note.

Hipocritical ſorrow in Gods hatred.

repented of; but worldly ſorrow cauſeth death. 2. *Corinth.* 7. 10. 11.

2. Cor. 7. 10 11

The generall vſe.

The Vſe. This doctrine of Repentance, and ſpirituall ſorrow doth remember all men many very needfull admoniſhments.

First. Firſt, ſeeing that ſinne is the cauſe for which wee repent vs, and by whoſe poyſonſome meanes our ſoules are ſo grieuouſly wounded, and ſo fowly deformed; it ought to moue al men to a loathing and deteſtation of ſinne, by which we are both grieued in our ſelues, & brought in the hatred and diſpleaſure of almighty God.

Note. For if we carefully auoyd all ſuch annoyances as bring any little taſte of griefe to our bodies, or to our temporall life, wee ought much more carefully to auoyde ſinne, which cauſeth ſuch extremity of griefe in our ſoules, and doth both depriue vs of Gods fauour, & bring an euerlaſting deſtruction vpon vs.

Secondly. Secondly, ſeeing there is no repentance profitable to ſaluati-

uation, but that which is cauſed in vs, by the mouing of Gods holy Spirit, it behoueth all men to bee ſerious in their repentance, and not to content themſelues with a ſlender examination of their ſinnes, and then againe to return to their former diſobedience, and remiſſneſſe; but to be carefull to repent al ſinne, and to be conſtant in that care, no alteration, no interruption, and that our repentance reſpect rather a ſhame and griefe to haue offended a gracious God, then any feare of temporall or eternall puniſhment: leſt by ſuch repentance they gaine no more then *Saul* & *Ahab*; the one nothing, the other nothing but a ſhort temporall bleſſing: both of thē leeſing their ſoules by their falſe and fained repentance. Thirdly, ſeing the ſoule cannot be cured by repentance, neither can apply or apprehend Chriſt Ieſus, vnleſſe it bee firſt prepared & made fit by the exerciſe of theſe duties, it therefore behoueth all men to be carefully preciſe in the office of theſe duties, & not to ſatiſfie themſelues with the exerciſe of one or two of them, but

Saules and Ahabs repentance. 1. King. 21 27.

but to indeauour them all, becauſe they are al neceſſary in our true repentance for as in the commaundements of the law, he that fayleth in one, breaketh al: ſo in theſe duties of repentanc, he that neglecteth one, profiteth by none, but annihilateth the purpoſe of his ſpirituall ſorrow. Let no man therfore flatter himſelfe with this preſumption, that if hee haue beene an extortioner, a thiefe, or a godleſſe perſon, that his repentance will ſuffice him, if he be ſorry for his ſinnes, and acknowledge them to God, for thoſe though they bee neceſſary duties, they are not all the duties of our ſoules in our preparation to repentance. Therefore if he haue extorted, or (as *Zacheus* did, taken by forged cauillation, (that is by any indirect or diſhoneſt meanes) hee muſt repent as *Zacheus* did, and make reſtitution (if he can) and as farre as he can: otherwiſe ſaluation can neuer come to his houſe. Therefore as they are all neceſſary, ſo they are ioyntly neceſſary, euery man being bound to all theſe duties, as God and grace ſhall inable him.

The danger of preſumption.

Luk. 19. 8.

Fourthly,

Fourthly, seeing Christ Iesus is that Empericke, and that onely salue which is able to cure a wounded sinfull soule; and that without him there is no working, no cause, no meanes of spirituall deliuerance from sinne, and from a wounded Conscience: therefore it most nearely concerneth all men to indeauour all meanes, to purchase this Christ their saluation, to sell all they haue, that they may buy the treasure of his bloud, & of his righteousnesse, nay, and to despise all things in respect of him their Sauiour, and the onelie Soveraigne salue for their wounded soules.

We must purchase Christ, though we sell al things

And that seeing wee haue Iesus Christ the Sonne of God proposed vs to be our saluation, who is alwaies ready, and alwayes willing to bee apprehended, and to bee applyed to our soules: by whom onely wee enioy the peace of conscience, and the hope of heauen; therefore no man ought to haue confidence and affy in pardons, dispensations, and such trash, wherewith the besotted people of this world won-

The willingnesse of Christ to be apprehended.

wonderfully delighted, for ſuch pedling ſtuffe muſt not be thought to haue equall vertue with the bloud of Chriſt, or that they haue any power in the cure of wounded ſoules, but on the contrary they ſurfette the conſcience, and poyſon the ſoule, enlarging the woundes both in number and griefe, and making the ſoule vncapable of cure, and moſt vnfitte to haue the precious bloud of Chriſt applyed vnto it.

Note.

Vile Phyſicke.

Fiftly. Laſtly, ſeeing there is no meanes to apprehend and apply this Chriſt, the phyſition, and phyſick of our ſoules, but onely by a true, liuely and a iuſtifying faith, therefore it moſt neceſſarily concerneth all men, to haue this means of apprehending Chriſt; becauſe (as I haue ſayd) the ſalue though moſt ſoueraign) cannot profite the ſore, vnleſſe it be applyed, that being the very maine act of our ſpirituall health, alll other duties and offices beeing but circumſtances, to aſſiſt and forward this act. Moreourr the faith by which wee apprehend Chriſt, muſt be more then a common

Chriſt can not be apprehended but by a true faith onely.

or

or a generall faith. For it profiteth not to our health and ſaluation, to knowe onelie that Ieſus Chriſt is the preſent cure of our ſoules, vnleſſe wee alſo by a confident and liuely faith, apprehende and apply him to the ſore of our ſoules. Againe, ſeeing Chriſt is our onely ſaluation, & ſeeing faith is the only means of apprehending it, we ought not to appoint other matter of ſaluation, neither any other maner of applying it. And therfore no man ought to aſcribe righteouſneſſe to himſelf, to his own works, or the ſupererogatiue workes of his friendes, but onely to Ieſus Chriſt, and that this Chriſt is onely apprehended by a ſauing faith. Note.

Speciall application.

I will often meditate this Doctrine of true Repentance, what feare, what care, what affliction is in the ſoule at ſuch occaſion. I will practiſe it in my ſelfe, I will pitty it in others: I will condemne ſin to be the great cauſe of ſuch Speciall application.

misery, I will condemne my ſelfe to be the onely cauſe of that ſinne. When I exerciſe this ſpirituall office of repentance, I will bee carefully buſie in all the duties thereof: I vvill ſearch the woundes of my ſoule, empty the rottenneſſe & putrifaction thereof, ſearch and dreſſe my wounds; ſearch them by a ſerious examination of my ſinnes, and dreſſe them by humble and hearty acknowledgement, I will examine the actions & the particulars of my life, I will compare them with my duties, and thoſe that proportion not, I will call them my errors, my ſinnes, and the wounds of my ſoule. I wil by the means of prayer and faith, referre my defects to bee ſupplyed by the moſt abſolute ſatisfactory righteouſneſſe of my Sauiour. What I find ſinne, I wil call ſinne. I will not flatter my errours, nor ſmooth my deformities, I will not pretend health when I am ſicke, nor ſafety when I am mortally wounded, I will not fauour any ſinne, whether it bee a ſinne of profite, or a ſinne of pleaſure. In this caſe I will deſpiſe both

A neceſſary reſolution.

How to dreſſe the woundes of a ſoule.

The righteouſneſſe of Chriſt muſt ſupply all our defects.

No ſin muſt be fauoured.

both pleaſure and profite: I will therefore be ſorry for all, acknowledge all, pray for the remiſſion of all. If I haue gayned poſſeſſions and wealthes by theft, extortion, forged cauillation, or any other indirect meanes, I will reſtore as my preſent eſtate ſhall enable me. I will be aſhamed that *Zacheus* the Publican, ſhall reſtore his extortions foure-fold, and I a Chriſtian, not to reſtore the princiall. I will ſhunne all ſuch ſinne, as a plague or leproſie, becauſe I know that ſaluation will not come to him that hath ſuch defection. But as (of neceſſitie) all ſinne muſt bee cured, otherwiſe there is no cure: ſo in my repentance I will hate all ſinne without diſpenſation of any; otherwiſe I repent not, but flatter my ſelfe in preſumption, and vaine confidence. And becauſe nothing can apprehend and apply ſaluation to my Soule, but the handes of a ſauing faith onely, I will therefore bee ſure that my faith bee ſuch an one, I will trye it by the euidence of my Workes: they will teſtifie

All ſinne of neceſſity muſt bee cured.

Works muſt try our faith.

ſtifie what it is, and of what Nature. For as my faith in Chriſt doth iuſtifie mee in the ſight of God, ſo the workes of my faith iuſtifieth my faith in the ſight of men, and my ſelfe. If the fruites of my faith (then) bee good, my faith it ſelfe then muſt needes bee good, and auaileable to apprehend and apply Ieſus Chriſt my ſaluation. I will therefore bee plentifull in the exercife of all good Actions, that my conſcience may teſtifie my faith: and that my faith may bee able to execute the holy Office aſſigned it.

Plentifull in good wotks and why.

When I haue the aſſurance of this faith, I will then with confidence looke vp to Heauen. I will ſeeke him whome my Soule loueth, and when I haue found him, I will expoſe before him the calamity of my ſoule, and my preſent condition. I will open my woundes, diſcouer my ſinnes, declare my endeauour, and report my faith. When I haue thus done, I knowe what my Sauiour will doe: he will reioyce at my recouery, and be glad of my

my returne: hee will ſhew mee his righteouſneſſe, ſhew me his woundes, and ſhew me his death vpon the croſſe: hee will alſo willingly yeeld himſelfe vnto my faith, and giue mee free liberty in the vſe of his righteouſneſſe. Then will I buſily apply my cares, I will ſtretch my handes of faith to the altar of his Croſſe, I will (with reuerend boldneſſe) touch his wounds, and take his ſacred bloud; and with a wonderfull degree of comfort, I will apply it when I haue it: I wil open my wounds wide, and will infuſe his moſt precious bloud, and with that bloud ſhall enter the Spirite of health and euerlaſting ſafety.

Apprehenſion of Chriſt.

Thus in an inſtant ſhall I finde the happy alteration of my ſoule: and I that (but then) was in ſpirituall griefe, tribulation, and anguiſh, ſhall now finde ioye and ſtrength in my Soule: and my ſoule that was wounded, deformed, and full of the markes of ſin, ſhall now haue the marke of the righteouſnes of Ieſus Chriſt, wherby I ſhal be diſtinguiſhed from vnrepentant ſinners,

The happy alteration of a ſoule

and haue the ſeales & aſſurances of my ſaluation. Amen.

Of Mortification.

Chap. 4.

Mortification.

HE that is reſolued to indeuour his godly repẽtance, and laboreth the reformation of his ſinfull life, muſt labour two thinges principally, and of neceſſity; the firſt is Mortification, the next regeneration. He muſt firſt deſtroy his ſinnefull eſtate, before he can obtaine the ſtate of grace.

Note.

For God and the gifts of God, are ſo abſolute holy, as that they cannot admit any mixture or cooperation with ſinne and wicked action. For as in the curing of bodies infected with poyſonnous diſeaſes, the Phyſition by ſeuerity and ſtrict dyet, bringeth downe the body of his patient to extreme pouer-

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ty, and leannes, and then in that extremity, helpeth the weakeneſſe of Nature; and by reſtoratiues, and requiſite dyet, bringeth a new fleſh wholeſome and without diſeaſe, the former diſeaſed fleſh being firſt waſted, and vtterly conſumed with the extremity of phyſick. So he that is reſolued in his repentance, and hath a loathing and deteſtation of his ſins, and a deſire to free his ſoule from the contagion of ſinne, muſt reſolue alſo to endure ſuch bitter Phyſicke and ſtrict dyet, as the iudgement of ſpiritual phiſick doth preſcribe him; whereby all the euill, depraued and corrupt affections of his ſoule, may bee vtterly waſted, and thereby his ſoule may haue new and freſh indument of grace, without taint, without diſeaſe, without griefe. This was figured in the manner of Gods calling *Moſes* to his princely and Propheticall office. For when *Moſes* made offer to come neare the preſence of God in the buſh, God forbad him: *Come not hither* (ſaith God,) *put off thy ſhoes of thy feet.* That is before thou preſume to approch my preſence, thou muſt

How to mortifie our diſeaſed actions.

Ex. 3. 5.

must first put off thy shooes, that is, thy sinnefull and corrupt affections: for hee that hath base and vile affections is not worthy, is not fitte for the presence of GOD. It was also in the order of the Ceremoniall Law, that they who were polluted (were it but with the touch of any vncleane thing) were for a time *prohibited the Sanctuary, and the presence of God*: and had a time limited to cleanse them, before they were admitted and allowed for cleane persons. All which Ceremonies doe but note vnto vs the Nature of holinesse, how vnpossible it is to bee reconciled with sinne, that as the two contrary Elements, Fire and Water, cannot possibly bee in any one Subiect without intestine strife: so God and *Beliall*, grace and sinne, can neuer conspire in any one particular: but where grace is, sinne cannot be, and where sinne is, grace will not bee: there being in them a full opposition of Nature, not to be reconciled. Therefore it is necessary, that before wee entertaine the graces of Gods Holy Spirit,

Leuit. 15. 2. &c.

No peace betweene God and Belial.

Spirite, wee firſt diſcharge our ſinnes, which haue had entertainement in vs, and before wee can bee regenerate, and made the ſonnes of GOD, wee muſt mortifie our affections, whereby we were made the ſeruants of Sinne.

S.Paules direction.

Saint *Paul* admoniſhing the *Coloſſians* to an imitation of Chriſt, and his holineſſe, aduiſeth firſt to Mortification, as if without that meanes, the other were impoſſible. *Mortifie therefore* (ſayth hee) *your Members which are on the earth, Fornication, vncleanneſſe, &c.* And hee giueth a reaſon of this direction, in the Epiſtle to the Romanes, 8. 13. *For if yee liue after the fleſh, yee ſhall die: but if yee mortifie the deedes of the body by the ſpirit, yee ſhall liue.* By which place wee are taught, what mortification is, and of what neceſſity it is.

Coloſ. 3. 5.

Rom. 8. 13.

What Mortification is.

Mortification is a decay or periſhing the deedes of our fleſh, by the grace and operation of Gods Spirite. By the deeds of our fleſh, is meant not onely our euill actions, but our deſires

desires and carnall affections also; the which Saint *Paul* doth particularize in the Verse before alleadged: where he calleth their generall name *members on the earth. Mortifie therefore your members which are on the earth, fornicatiõ, vncleanneſſe, the inordinate affection, euill concupiſcence, and couetouſneſſe, which is idolatry.* In which hee comprehendeth (not onely) our actions, but affections; nay, the very naturall concupiſcence, and deprauednesse of our Nature. Not that any man is able to performe these dueties exactly; but exactly to endeuour them, and that our defectes may bee in our power, and not in our purpose and endeauour. And this is the meaning of that Apoſtle, in naming (for the matter of mortification) ſinnes of action, ſinnes of affection, and ſinnes of naturall deſcent.

Colos. 3. 5

To endeuour exactly is exactly to performe.

Secondly. Question.

Secondly, mortification is an office of the ſpirit, & here importeth a queſtion, whether the word ſpirite in this place is to be meant of the Spirite of God, the Holy Ghoſt, or of the Spirite of man

man our naturall ſoule. I anſwere, that the Spirit executing this office of mortification, is principally meant of the holy Ghoſt, who giueth the firſt motion of deſire in euery Godlie Act. It is reſpectiuely alſo meant of the care and trauell of our owne ſpirites or ſoules, not that our own ſpirits can cauſe our owne mortification, but being firſt cauſed by Gods Spirite, it is entertained and continued by the exerciſe of our owne Spirites, our Spirites hauing no ſuch ſtrength in theyr owne Nature, but as they are prepared by the Grace of the Holy Ghoſt. For, as in the caſting of a ſtone or running of a Bowle, though the ſtrength of the arme giue the firſt motion to the bowle or ſtone; yet afterwards is the motion continued a competent time, as wel becauſe of the powerfull mouing of the arme, as alſo becauſe of the naturall fitneſſe of the thing moued. So in the office of mortification, and in all other diuine offices of the Soule, though the Soule moue not it ſelfe to theſe holy actions; yet

Anſwer.

Note.

No ſoule can moue it ſelfe to diuine action

yet by reaſon of the ſpirituall nature of our ſoules, when it is once moued by the Holy Ghoſt, it then continueth ſuch motion, euen to perfection; ſo that the prime houre of the holy exerciſe of Mortification (and ſo of all other ſpirituall offices) is wholy to to bee aſcribed to the power of Gods holy Spirit, which moueth in our harts enery act, and euery purpoſe of well doing.

Thirdly. Thirdly, there is a neceſſity of mortification impoſed vpon euery man, vpon the paine of condemnation. This is implyed in the words of S. *Paul* in the place before alledged, *Rom.* 8. 13. *For if ye liue after the Fleſh, ye ſhall die, but if ye mortifie the deeds of the body by the ſpirit, ye ſhall liue.* Where the Apoſtle propoſeth life and death before the *Romanes*, admoniſhing that of neceſsity they muſt chuſe one, eyther to mortifie the fleſh and liue, or elſe to pamper the fleſh, and die; there being no meanes, no cauſe of auoidance of this neceſſity. And S. *Paul* hath admiration at their ſimplicity, that cannot apprehend this miſte-

Rom. 8. 13.

Life and death is propoſed euery man.

myſtery, who in the Allegory of ſeede prouing the reſurrection of our bodies, proueth alſo the neceſſary mortifying of our fleſh: *O foole* (ſaith he) *that which thou ſoweſt is not quickned except it die*: For as the blade of ſeede corne cannot appeare before the graine bee firſt rotten in the Earth: and as there cannot bee a Reſurrection to Life, before there bee firſt a ſeparation and rottenneſſe by Death: So there cannot bee a Regeneration by Grace, beefore there bee a Mortification to ſinne. For new-Birth is gotten by the death of Sinne, and Mortification is the Predeceſſer, and nexte Parent to Regeneration, they being neceſſary Relatiues: for where one is, both are; and where both are not, neither is.

1. Cor. 15. 36.

No regeneratiō before mortification.

Theſe thinges are moſt materiall in the doctrine of Mortification.

Firſt, it is generally neceſſary, al men beeing bound to that duty vpon neceſſity.

Secondly, it is neceſſarily generall, all men being bound to mortifie

All men, all ſinne.

tifie all ſinne, without fauour or diſpenſation of any. Laſtly, it is moued in vs by the ſpirite of God, but is exerciſed by our owne reformed Spirits, God kindling the fire of zeale in our heartes, which when it is once kindled, burneth of it ſelfe, but not without diuine aſſiſtance.

The generall vſe.

The vſe.

The neceſſity of Mortification, doth require in euery one an exact diligence in that Chriſtian office: for ſeeing the hazard of eternall life dependeth vpon the death, or not dying of ſinne, and that neceſſarily, there is no man of that ſimple vnderſtanding, but will thinke it expedient, nay, neceſſary wiſedome, rather to deſtroy his ſinne, then himſelfe, for one of the two muſt of neceſſity be mortified, ſuffer death, and die. And if any man thinke to be able to deuiſe a means to ſaue both himſelfe and his ſinne, and in the reformation of himſelfe to ouerleape the duetie of

Eyther men or their ſins muſt die.

of mortification, as a duty too preciſe and of grieuous performance; and ſhal thinke that mortification is not of neceſſary ſubſtance, but rather a ſeuere circumſtance, which may bee ſafelie auoided; to him I will ſay with indignation, as S. *Paul* ſayth to the *Corinthians* with admiration: *O foule, that which thou ſoweſt is not quickned, except it die.* And let him bee ſure, that if he fayle, or faint in his indeuour, there is no indeuour can purchaſe him the fauour of God, and the ſaluation of his ſoule. Therefore it moſt neerely reſpecteth al men, not to eſteeme their ſinne, which is their enemy, & would deſtroy them, more then God that is their friend, and would ſaue them; nay, more then theyr ſoules, and their owne ſaluation; but to deſpiſe their ſinnes, nay themſelues in reſpect of God, and ſaluation. And therefore let euery man make war vpon his owne fleſh, and let him be valiant to conquer himſelfe; & to triumph in the ſpoyle and death of his ſinfull actions and affections. For there is no Warr can gaine our Names a greater glory

1. Cor. 15. 36.

How to eſteem God the ſoule, and ſin.

Man muſt warre vpon himſelfe.

glory, then to victor our ſelues, and he is moſt redoubted and moſt valiant, that can conquer his owne affections: the which all men muſt doe, before they can haue the garland of holy victory from the handes of God. Againe, ſeing that in our mortificatten there is no reſpect of fauour had to any ſinne, but that all ſinne muſt dye, the ſins that haue gayned vs eyther our profite, or pleaſure: for all ſinne beeing in hatred with God, all ſinne is therefore commaunded to die, without diſpenſation, prouiſo, or exception. It therefore behoueth all to hate as God hateth, euen all ſinne, becauſe all ſin is in Gods hatred; leaſt they prouoke GOD as *Saule* did, and with *Saule* declare themſelues reprobates; God commanded *Saule* to deſtroy the *Amalekites*, a ſinnefull and Godleſſe people, *Saule* performed his commaundement but in part: For though hee deſtroyed many, he ſpared ſome, for the which GOD caſt him from his fauour, and rent his Kingdome from him. Our ſinnes are thoſe *Amalekites*, God hath commanded vs

All ſin muſt die.

Men muſt hate as God hateth.

1. Sam. 15. 1.

to

to destroy them vtterly: if therefore any man presume against Gods commandement to spare any, God will certainly cast him with *Saul*, from the hope of saluation. This dooth admonish all to auoyde the common custome, that men commonly hate the sinnes and infirmities of others, but flatter and feed their owne with saturity; The vsurer he condemnes the prodigall, the prodigall him: the drunkard condemneth gluttony, the glutton drunkennes. Age and youth haue particular sinnes, yet they despise one another, and so euerie particular, so that many can abhorre those sinnes to which they are not naturally addicted: but fewe doe mortifie thē that are neareſt & deareſt vnto them. These our Sauiour Christ calleth hypocrites, that point at little sins in others, but flatter mayn ones in themselues. This euill custome is farre short of the duty of mortificatiō, which requireth a detestation (nay a death) not of some sinnes, and other mens, but of our owne sinnes, and of all our own without exception of any.

Admonition.

Hypocrites.

Laſtly, ſeeing the holy Ghoſt doth moue this grace in our hearts, and doth giue vs ſpirituall power in the office of mortification, it behooueth all men to addreſſe theyr prayers to G O D, that hee will giue them the direction of his grace, in ſo needfull a performance, and that when they finde in themſelues a deſire to mortifie their ſinnes, and ſinnefull affections, that they yeeld their endeauour with all diligence to doe as the holy Ghoſt doth direct them, leſt by neglecting the admoniſhments of Gods Spirite, they bring vppon themſelues a greater condemnation.

The holy Ghoſt the beſt directer

Speciall application.

Speciall application.

Mortification beeing of ſuch neceſſity in the ordinary meanes of my ſaluation, as that not my ſelfe, or any can be regenerate, before wee carefully diſcharge this office of mortification; I will therefore endeauour this dutie with all diligence: I will denounce a bloudy

bloudy and a generall warre againſt all my ſins, I will entertaine fauour and correſpondency with none; but euen thoſe ſinnes that haue been my delight ſhall bee my hatred: I will not loue them for theyr profite, becauſe tranſitory: I will not fauour them for their pleaſure, becauſe in their pleaſure there is poyſon. I wil not feare them for their number, though infinite many, nor for their valour, though they haue conquered my ſelfe, and a world of people: becauſe I know whoſe I am, and who is on my ſide. When I was victored by them, I was their ſeruant, their ſlaue: now I haue victored them, I will make them perpetuall ſlaues: I will binde them in chaines, caſt them in priſon, and for euer deſtroy their euill power, I will haue no pitty, no fauour, no compaſſion on ſinne, becauſe (when I was victored) ſinne was mercileſſe againſt me. I will not (as did *Saul*) ſpare any for their dignity or worth, but with *Dauid*, I will mortifie and deſtroy all; in my youth I will hate the ſinnes of youth, and in my age, I will bee alſo

Delights of ſinnes muſt be in hatred

Reaſons why wee ſhould fauor no ſinne.

Sin is moſt mercileſſe.

alſo impartiall, proſperity ſhall not alter me, neyther ſhal pouerty tempt me: but hauing vndertaken to warre with ſinne, I will bee full in my oppoſition. I will not end my warre without victory, I will not interrupt it by truce, but I will be reſolute in my purpoſe, and conſtant in my reſolution. At all occaſions, and in euery diſtreſſe I will reſort to the Spirit of God: hee is my Commander, and the Generall in this ſpirituall warre. I will conſult with that Oracle, and receyue direction: I will fight with that arme, and obtaine the garland. For hauing God on my parte, whom then ſhall I feare? His policies cannot bee preuented; nor his power (with victory) oppoſed. What I want of ſpirituall power in my ſelfe, I ſhall bee aboundantly ſupplyed by the infinite power of the holy Ghoſt: For *by him, I ſhall bee able to ouerthrow an hoſt of ſinne; and by the ſtrength of my God, I ſhall auoide all extremities.* Hee is the maine battell of my power, I am but the reare. He is my General, I am his Souldier, his holy Croſſe my colours

Warre is not ended but by victory.

Gods policy cannot bee preuented.

Pſalm. 18.

colours, his holy Word my weapons. And being thus appointed, I dare confront all the enemies of my ſoule, all my ſinnes: and the Diuell to helpe them. I dare vndertake their conqueſt, ſpoyle theyr power, diſcipline their errours; and by the perpetuall death of my ſinne, obtaine a perpetuall quiet of my conſcience, and a perpetuall peace in my ſoule. *Amen.*

A chriſtian boldneſſe.

Of Regeneration, or new Birth.

Chap. 5.

WHen all thinges were firſt created, euery thing was perfectly good; no defect, no blemiſh, no need of correction. The firſt defection was ſin: the

Gen. 1. 31.

the first sin was the sinne of Angels, the next the sin of man. God punished the sinne of Angels in their owne particulars onely, because they were not to deriue their natures to posteritie by generation and natural descent; and because they were ordained for the seruice of God in certain peculiar offices in the gouernement of his Creatures: the Creatures not being ordained for their seruice. But man for whome all thinges, (euen the Angells themselues) were created, & from whom was to be deriued a world of people, when hee sinned, God punished man himselfe, his posterity and the creatures hee had made and giuen him, For as the sinne of man had infected the whole house of man (the whole World beeing then his house) so the curse of God, and the marke of his displeasure was seated on that house (the world) all thinges being subiect to alteration, & euil change. Frõ this cause is the necessity of regeneration, al things being now (in their owne nature) in the state of corruption, and death. And therfore saith S *Peter*, when Christ

The reason why God did punish the angels in their owne particulars only, but man, in him selfe and posterity.

Gen 3. 17.

shall come to iudgment, *the heauens shal passe away with noyse, & the elements shal melt with heat, & the earth with the works that are therein shall be burnt vp*: and that *there shal be a new heauen, and a new earth according to Gods promise, wherin dwels righteousnesse*. So that nothing shall bee able to abide the glory of Gods presence, but that which is reformed, and regenerate, not the elements, not heauen it selfe, but as all haue endured (for sinne) the bad alteration, so they must also endeuour (by grace) the good alteration: all were transformed by sinne, all must be reformed againe by grace, or else remaine in their deformity. And Saint *Paul* is peremptory in this opinion, *For in Christ Iesus* (saith he) *neyther circumcision auayleth any thing, nor vncircumcision, but a new creature*: that is, a regeneration by an effectual faith, is only necessary: all ceremony being insufficient and not effectuall. And our Sauiour Christ to *Nicodemus* preached the necessity of regeneration, and affirmeth his doctrine with a double asseueration. *Verily, verily I say vnto thee, except a*

2 Pet. 3. 10.

Verse. 13.

Sin deformed all, Grace reformeth all.

Gal. 6. 15.

man be born again, hee cannot ſee the kingdome of God. If not ſee the kingdom of God, then not inheri e it, And this may ſuffice to perſwade the neceſſary knowledge, and the neceſſary care of regeneration, being that without which it is impoſſible to be ſaued. Now it importeth to know what regeneration is.

No regeneration, no ſaluation.

What regeneration is.

Regeneration is an act of the holy Ghoſt in Gods elect, whereby they are admitted or entred into a conſtant and faithfull exerciſe of a godly life. Firſt, it is an act of the holy Ghoſt: for, as I haue before ſayde, all grace is the gift of God, and euery motion to goodnes is cauſed by the ſpirite of God onely; our ſelues being meerly paſſiue in all diuine exercise, God himſelfe being the actor, and principall mouer. For as hee that learneth to write, hath his hand firſt led by the direction of his teacher, before he can merit any little commendation: ſo the holy Ghoſt (by whoſe directions wee learne the vſe of all ſpirituall exercise) doth moue both our capa i y and power, to vnderſtand the knowledge & vſe of neceſſary Chriſti-

Iam. 1. 17.

The Holy Ghoſt, our ſpirituall teacher.

an

an performance, without which Maſter, we ſhould neuer bee able to comprehend the rudimentes and firſt elements of diuine learning. Regeneration then being a chriſtian office of moſt neceſſary performance, it muſt needes bee cauſed in vs by the holy Ghoſt; who is the firſt mouer of euery grace. This doctrine Saint *Peter* concludeth in expreſſe words: *Bleſſed* (ſayth he) *be God, euen the Father of our Lord Ieſus Chriſt, which according to his aboundant mercy hath begotten vs againe vnto a liuely hope, by the reſurrection of Ieſus Chriſt from the dead*: So that we are regenerate or new begottē by God in Ieſus Chriſt at the motion & inſtance of his aboundant mercy. 1.Pet.1.3.

Secondly, this act of Regeneration by the holy Ghoſt, is cauſed in the heartes of GODS elect onely. This Doctrine is grounded vpon this Concluſion: That G O D S labour is neuer fruitleſſe; but what hee attempteth is finiſhed, there beeing no reſiſtance to his power, nor any greater to countermand him. As holy *Dauid* ſaith: Secondly. Iam.1.17

The

The Lord hath done whatsoeuer pleased him. And therefore this grace is moued in the Elect onely, because the elect onely haue the benefite of all grace. And S. *Paul* chargeth all men that challenge any part in Christ, that they become new and regenerate. *Therefore* (sayth hee,) *If any man bee in Christ, let him bee a new creature,* 2. *Cor.* 5. 17. As if to be in Christ, and to bee a new creature, were reciprocall, all that were in Christ to bee regenerate, and all that were regenerate, to be in Christ: the elect beeing onely in Christ, and regenerate onely.

2 Cor. 5. 17

Thirdly, by this act of grace they are admitted and entred into the exercise of godlinesse. For howsoeuer before we are regenerate, & come to be made (as it were) the very actuall sonnes of God, by spirituall regeneration, wee passe many duties of holinesse which may promise vs an extraordinary degree of hope that we are in Gods fauor; yet haue wee then our best assurance, when wee are adopted his children by regeneration: for then wee bring our holy

Thirdly.

Regeneration maketh vs the sons of God.

holy purpose of reformation into act, and faithfully endeauour those dueties which (before) we had only determined And (therefore) S. *Iames* speaking of this spirituall generation, saith: *Of his owne will begat he vs with the worde of truth, that we should bee as the first fruites of his creatures, Iam.* 1.18. That is, when we are regenerate, and made the sons of God, we are then fruitfull, & not before; we are Gods first fruites, because we are then first fruitfull. Iam.1.18.

Fourthly, the exercise of good works in the regenerate, must haue two special properties: first it must be faithfull, then constãt. It must be faithful because of this ground: *Whatsoeuer is not of faith is sin. Rom:* 14. It must be constant because of this: That not those that faint in the race of godlines, but those that run on with hope & alacrity shall obtaine the garland: for so sayth the holy Ghost by S. *Iohn: He that ouercommeth & keepeth my works vnto the end, to him will I giue power ouer natiõs.* Not he that endeuoreth the beginning, the middle, or a part of his life, but he that endureth to the Fourthly. Rom.14.23 Reu.1.26.

the end, hee ſhall bee ſaued. And the Authour to the Hebrewes, admoniſheth all men, *that they run with patience the race that is ſet before them, looking vnto Ieſus the Author and finiſher of their faith &c.* for ſaluation by Ieſus Chriſt, is that crowne of glory for which all runne, which none can gaine but hee that runneth the race of his life faithfully and conſtantly. Therefore ſaith S. *Paul: So run that yee may obtaine.* That is endeuour your ſtrength with your time to the vttermoſt, for though yee begin well, it is nothing vnleſſe yee alſo end well. For as the tree falleth ſo it lyeth, and as men dye, ſo they ſhal riſe to iudgement, for the graue can giue no holineſſe, no perfection; but doth onely continue vs in the ſtate it found vs. Now if any man obiect, as *Nicodemus* did to Chriſt, *How can theſe thinges be? Can a man bee borne which is olde? Can he enter into his mothers wombe again, and bee borne?* The anſwer that Chriſt made to *Nicodemus*, may auſwere ſuch queſtions. Firſt. he ſayth, *that except a man be borne of water & the Spirit, he cannot enter-*

Heb.12.1.2

1.Cor.9.24

Qualis vita finis ita.

Iohn.3.4.6.

Verſe 5.

ter into the Kingdome of God. That anſweres the neceſſity. Secondly, to teach him the manner of regeneration, how the children of God be borne a new, how it is cauſed by the ſecret working of Gods Spirite in the Children of grace, he maketh a familiar compariſon or giueth inſtance by the mouing of the ayre. That as when wee heare the whiſtling of the winde, wee know it bloweth, yet cannot wee know from whence: ſo in the act of regeneration, when we feele in our hearts the motion of Gods holy Spirite, breathing ſaluation into our ſoules. And when our workes, and conſciences giue vs vndoubted teſtimony, that wee are regenerate and borne of God, it is then as vaine a care to ſearch the ſecret workings of Gods Spirit, and by what actions and circumſtance God hath begotten vs by the Spirite, as to enquire of the wind, whence it came, or whither it would; this thing being not neceſſary though regeneration it ſelfe bee moſt neceſſary, & not to be neglected without condemnation.

No man ought to ſearch the ſecret workings of Gods Spirite.

The

The generall vse.

The vse.

Regeneration being of such absolute necessity to saluation, as that *beeing not regenerate, and borne a new of water, and the Spirit, we cannot be the sonnes, nay the seruants of almighty God,* though wee neuer so much endeauour in the seruice of other Christian duties, this doth admonish all men to haue principall care, to labour all meanes possible to haue faithfull & sufficient witnesse from their conscience, that they are the adopted children of God, established in the assurance of their saluation, being known and sealed of GOD with the marke of spirituall regeneration. For it must needs bee sufficient to resolue a conscience of Gods fauour, when wee know that wee are his children, he our father, when wee know that our Father must iudge vs, and such a Father as loueth mercy aboue all thinges. It is a grounded cause to make vs hopefull, nay, confident in the trust of Gods mercy: and

Ioh. 3. 34.

Admonitiō

God loueth mercy aboue all thinges.

and safely (without presumption to conclude our owne ioy: that if we be truely regenerate, we shall certainly be saued; it being as impossible to seuer saluation from regeneration, as God from his Sonne. And therefore the holy Scripture concludeth the necessitie of their saluation that are regenerate and borne of God: *whosoeuer* (sayth S. *Iohn*) *is borne of God sinneth not, for his seede remayneth in him, neyther can he sin because he is borne of God.* 1. *Iohn.* 3 9. 1.Ioh.3.9. Saint *Iohn* sayth hee cannot sinne, that is, not commit sinne of purpose, but of infirmity: and such sinnes God will not impute to his adopted & regenerate children. And of this kinde are those sinnes Saint *Iohn* meaneth, when he sayth: *All vnrighteousnesse is sin, but there is a sinne not vnto death*: 1.Ioh.5.17. and that is the sinne of them that are regenerate, who though they sinne, yet they sinne not vnto death, theyr sinne being onely a sinne in nature, and not a sinne to condemne them.

This may prouoke all men to haue a zealous care to bee regenerate: for by being

The regenerate cannot sinne to death.

being regenerate, he shall haue honour with securitie; honour in being the adopted sonne of God, securitie in that hee cannot sinne to death, or fall from the fauour of God: in which respect he shall exceede both the honour and the happinesse of *Adam* (and the Angels) in his innocency; for *Adam* was but Gods seruant, he shall be Gods sonne. *Adam* had power to fall, & did fal from grace; he neyther will nor can fall from grace, the Spirit of God supporting him in a sufficient strength of holinesse.

Secondly.

Secondly, seeing regeneration is an act of the Holy Ghost. euery man ought so to rectifie and reform the errours of his life, as that the Spirite of God may not take loathing to enter our soules; but rather that by mortification and holy exercise, we may bee prepared to entertain that sacred gueſt into our heartes; least when hee commeth, he find vs as God will find the reprobate in the day of iudgement, vnprouided, careleſſe, and secure: and so not seale vs for the sonnes of God, but mark vs the children of death, and the friends

friends of Antichrist. Thirdly, seeing the Elect only are regenerate, & made the children of God, it ought therefore to be the principal care of euery man to be regenerate; because regeneration is the vndoubted witnes of Election; and S. *Peter* biddeth vs *giue diligence to make our Calling and Election sure*, which can no way be better assured vs, then by assuring our Regeneration, which is the certificate & testimony of our election. Fourthly, seeing regeneration is an entrance into holy action, it remembreth all men, that before they be regenerate, all their actions, and all their endeuors are but sinne: & that those works which in a regenerate man are ornaments and graces, are in them blemishes and sin; because before wee be Regenerate and reconciled to God, God hath all our actions in detestation. For so did God in the time of the ceremoniall law, and in the first Age: for though *Caine* and *Habel* both offer vnto God, yet God accepteth *Habel*, and reiecteth *Cain*: because *Habel* was in Gods Election, and *Caine* was not: and so in regeneration,

Thirdly.

1. Pet. 1. 10.

Fourthly.

The best actions of the vnregenerate are sin.

Habel and Caine.

when wee haue God our friend, our father, then all our actions, though in their nature sinnefull, are accepted for righteous. When God is not our friend and father, then all our actions, (euen them wee account as righteousnesse) are but sin, and so reputed, & accepted of God. Therfore ought al men to be most carefull to be regenerate, because before that time they cannot please God, neyther do well. They must also endeuour in all godly action, otherwise they can neuer be regenerate.

Note.

Fiftly. Laftly, seeing the workes of regeneration must be both constant and faithfull; (by constancy I meane perseuerance; by faithfulnesse a choyse of lawfull particulars) therefore euery man must bee sure to exercise his deuotion & zeale in lawful argument; and that he runne in the spirituall race which God hath proposed, & not in the by-waies of errour, and false or selfe opinion; and that in this course he faint not his spirituall courage, but that he holde out the race of his life, with a hopefull confidence to win the garland of saluation, which

Constancy in holinesse commanded

which all ſhall both win and weare that conſtantly and faithfully endeuour themſelues in godly action.

Speciall application.

Speciall application.

Regeneration then being of excellent worth and of abſolute neceſſitie, I will take of my cares & endeuors from all worldly occaſions, and apply them to this holy purpoſe onely: for by being regenerate, I ſhall both auoide the danger of ſin, & liue in the fauour of God, and be graced with the honorable title of his ſonne, I will remember them that proudly vaunt their pedegree, and their deſcent from honourable parents, I will pitty theyr error, and deſpiſe their vain glory. I will compare ſuch honor with the honour of Gods regenerate children, I ſhall finde an infinite diſtance in their worth, that to be tranſitory paſſable, of ſhort continuance, vaine and full of bitter mixture: this to be eternall and infinite, of infinite worth, & infinite in time, nothing to preuent it,

No comparison betweene the dignity of the ſonnes of God, and the ſonnes of Nobles

To gaine heaven, wee must despise earth.

nothing to alter it, I will therefore (to gaine this) despise that: I will desire no other honourable title, then to bee called the child of God, that will giue me sufficient reputation. For that (in the least degree) will out-glory all earthlie honour in the highest degree. I wil not care how base the world repute it, nay,

Disgrace & persecution.

I will not faint, though the world persecute it. I know that my Sauiours kingdome is not of this world, neyther is my glory of this world; but hee that hath regenerate and new begotten me by the grace of his Spirite, hee is my glory, and by him I am made honourable. This is that honor for which

The truly honourable.

I despise the world, and with which I can disgrace all worldly honour. And for this honour I will spende my houres, spend my actions, my endeuours; nay, I will spende all to make this purchase. I will runne my spirituall course with alacrity, seeing this honour is proposed mee. And when I haue it, I will esteeme it precious: I will much rather leese my life then my honour. For this honor being once lost,

loſt, is not recouerable: it was giuen by grace, it cannot be redeemed by nature. I will therefore eſteeme it as it is: and hauing once got the honour to be the child of God, I will carry that honour to my graue, and with that honor, I wil preſent my ſelf in the day of iudgment, before God my honourable Father, and before the honorable company of his Angels & Saints, and then wil appear by direct euidence, & before all the world, whether my honor (in being regenerate and made the ſonne of God) which the world deſpiſed, or their tranſitorie honour and proſperity of fortune, wherin they gloried & proudly exalted themſelus, be of better proof, when God ſhall call me his ſonne, and bidde mee enter the kingdome of my ioy: and call them ſlaues, and bidde them enter their bondes, priſon, and paine perpetuall. This will bee the bleſſed priuiledge my honour will then giue mee. And therefore to be regenerate, and thereby to make God my father and my friend, I will not care what neglect, what ſcorne, & what

Grace cannot be redeemed by nature.

The higheſt honour.

The priuiledge of the ſonne of God.

The honor of Gods ſons eternal

diſgraces the world caſt vpon vs, for as thoſe will vaniſh with time, ſo my honour will be (as God my father is) infinite, and I will infinitely eſteeme it. Amen.

Of Iuſtification.

Chap. 6.

What Iuſtification is.

IVſtification is a gracious forgiuing of ſins, by imputation of the righteouſnes of Ieſus Chriſt. S. *Paul* expoſtulateth this doctrine with the *Galatiãs*, whom he calleth fooliſh for doubting it: *This onely (ſayth he) would I learne of you, receyued ye the ſpirit by the works of the law, or by the hearing of faith preached?* And in the next verſe. *Are ye ſo fooliſh, that after ye haue begun in the Spirit, ye would now be made perfect by the fleſh?* Where he admireth their ſimplicity that ſeek righteouſnes in the fleſh,

Gal. 3. 2.

Ver. 3.

or

or in the law, but rather and onely by the meanes of faith; becauſe our iuſtification is ſpirituall, & not of the fleſh. And this doctrine hee concludeth by an inuincible argument in the 26. verſ. That ſeeing we are regenerate, & made the ſonnes of God by faith in Chriſt, we are therfore alſo iuſtified and made the ſeruants of God by faith. *For (ſaith he) wee are all the ſonnes of God by faith in Chriſt Ieſus.* And if faith be able to make vs ſonnes, it muſt alſo bee able to make vs ſeruants; for that which is able in the greater performance, is able in the leſſe. Beſides regeneration & iuſtification haue ſuch relation and neareneſſe to one another, as that they ſeeme to be (almoſt) but one act, cauſed and effected at one inſtant of time. For when wee are regenerate, wee are then iuſtified, and when wee are iuſtified, we are then regenerate, and not before; theſe two offices in our ſaluation being diſtinguiſhed rather by their names, then by any ſpeciall marke of difference in their ſeuerall executions. Again, the ſame Apoſtle in his Sermon at *Antioch*

Iuſtificatiō is of the ſpirite, not of fleſh.

Gal. 3. 26.

The neareneſs of iuſtification and regeneration.

Act. 13. 38. tioch, concludeth both the negatiue and affirmatiue part of this queſtion: *Bee it knowne* (ſayth he) *vnto you men and brethren, that through this man* (that is Chriſt) *is preached vnto you the forgiueneſſe of ſinnes,* Verſe. 39. *And from all thinges, from which yee could not be iuſtified by the law of* Moſes, *by him euery one that beleeueth is iuſtified.* So that he abſolutely denyeth the power of iuſtification to the Workes of the Law, and doth abſolutely aſcribe it to the power of faith. And he giueth a reaſon of this Doctrine, in the 2. 21. to the *Galatians*: *For if righteouſneſſe bee by the Law, then Chriſt dyed without a cauſe:* So that the very cauſe why CHRIST dyed, was, that righteouſneſſe might bee imputed and apprehended by Faith; ſeeing by workes it was impoſſible. And therefore ſayth the Prophet *Dauid*: *Bleſſed is hee whoſe vnrighteouſneſſe is forgiuen, and whoſe ſinne is couered.* And *bleſſed is the Man, to whome the Lord imputeth no ſinne.* So that hee thinketh them moſt righteous, that haue theyr vnrighteouſneſſe

Verſe 39.

Gal. 2. 21.

Pſal. 32, 1, 2

neſſe forgiuing them; and them moſt holy that haue their ſinnes not imputed.

The fourth to the *Romanes*, the whole Chapter, is an earneſt proofe of this Doctrine, where the Apoſtle laboureth by direct euidence to ſatiſfie all doubte: as if hee had foreknowne the ſtiffe and vnreconcileable Oppoſitions of theſe times againſt his doctrine of Iuſtification. Rom. 4. The controuerſie of iuſtification

In which Chapter he maketh *Abraham* his inſtance; in whome there was as much righteouſneſſe, and as much cauſe of boaſting it, as in any other particular (ſaue Chriſt Ieſus onely,) yet hee there prooueth, that this *Abraham*, (vpon whome GOD had founded his peculiar people) was not iuſtified by the righteouſneſſe of his Workes: but that his Faith was imputed to him for righteouſneſſe: And alleadgeth Scripture for this proofe: And *Abraham beleeued the Lord, and hee counted that to him for righteouſneſſe:* The word *That*, hauing a direct relation to the Worde The example of holy Abraham. Gen. 15. 6.

beleeued

beleeued. And this righteouſnes by faith, hee aſcribeth not onely to *Abrahams* particular: *But to vs alſo, to whome it ſhall be imputed for righteouſnes, which belieue in him, that rayſed vp Ieſus our Lord from the dead.* Verſe 25. *Who was deliuered to death for our ſinnes, and is riſen againe for our iuſtification.* So that the matter of our iuſtification is the righteouſneſſe of Ieſus Chriſt onelie: and the meanes of apprehending it, is faith onely.

Rom.4.24 25.

The religions of theſe times.

This doctrine, howſoeuer it is made ſtrong and vnreſiſtable by many teſtimonies of holy Scripture, and though it bee zealouſly maintained by men of learned and religious iudgement, yet hath it endured violence, and ſuffered diſgrace, both by ignorance and enuy: this age maintaining ſuch oppoſitions of errour, as the ignorance of former times firſt occaſioned. Therefore is it that the mayne controuerſie of the world is at this day in this Argument of iuſtification: the one maintaining iuſtification by faith: the other by workes; that defending trueth, this op-

oppoſing it. And though I am moſt willing to quarrell in defence of faith: faith being my ſhield of defence againſt ſinne and the Diuell, yet know I not how to giue addition of ſtrength to them that farre exceede mee, and whoſe faithfull paines haue maintayned this quarrell with valour and victory againſt all oppoſition. Neither is it in the purpoſe of this buſineſſe to diſpute queſtions of truth, but to deliuer truth as it is, by admonitions and plaine teachings, to men of ſimple & eaſie vnderſtandings: for whoſe chriſtian good, theſe pains are principally vndertaken; and whoſe ſimplicities might moſt eaſily bee confounded in the intritate ſearch of cunning Argumentes, For theſe reſpectes, and becauſe all contention and ſtrife of wordes, is in the hatred of my Nature, I will ſparingly deliuer my ſelfe in a large Argument, and ſtrike onely one blowe at the enemie of *Faith*, that I may be knowne to bee an enemy of that enemy: and that by a familiar proofe I may inſtruct the knowledge of him that

Eph. 6. 16.

The purpoſe of this labour.

that is leſſe learned. They that denie iuſtification by faith, and approue it by workes, would frame this argument from the teſtimony of Saint *Iames*, who ſpeaking of a generall faith doth vtterly diſinable it from the office of iuſtification. And therfore he ſaith that faith, if it haue no workes, is dead in it ſelfe, and in the 26. verſe: *For as the body without the Spirit is dead, euen ſo faith without workes is dead.* Therefore (ſay they) that Apoſtle concludeth in the 24 verſe, *That of works a man is iuſtifyed, & not of faith onely.* To this I anſwere, It is moſt true that a fruitleſſe faith is dead, neyther can iuſtifie, and that works are the ſpirit and ſoule of a liuing faith, that as the body without the ſoule is not a liuing man, but a dead carcaſſe, ſo faith without workes is not liuing, is not ſauing, nay is not faith, but onely a general name, and with Saint *Iames* I dare conclude againſt all ſuch faith. But if there be a faith that hath depending of a neceſſity of good workes, as neceſſary as the ſoule to the body, and the fruit to the tree, and that this Faith declare it

Iam. 2. Verſ. 17.

Verſe 26.

Verſe. 24.

Faith without workes is no faith, but a bare name onely.

ſelfe

ſelfe to bee plentifull in godly action. the fruites of a liuing faith, I may then with Saint *Iames* conclude againſt them; for hee doth not (as they doe) diſinable all faith in the worke of iuſtification; but that faith onely which is deade, and without workes. So that both opinions implore a neceſſity of workes, the one as the cauſe of Iuſtification, the other as an effect in them iuſtified. It were eaſie to bee large in numbring authorities, and in reporting ſuch diſtinctions and ſhifts, as the deceyued vſe in ſupporting their opinions: they are but inuentions, and therefore without reſpect, I paſſe them ouer: but aduiſe my Chriſtian Reader to beware of both extremities, and modeſtly and moderately to vnderſtand the meanes of his Iuſtification, that his zeale carry him to no extremity, but to the vertuous meane onely; not to aſcribe all to faith and nought to Workes, but to giue them both theyr neceſſary reſpects. For as wee are not iuſtified but by Faith, ſo our Faith is not

Ver. 26.

No vertue, no truth in extremity.

We are iuſtified by faith, our faith by workes.

not iuſtified but by workes. For if our workes bee not faithfull, and our faith working, we are not iuſtified, neyther can bee ſaued. And thus may the ſeeming difference betweene S. *Paul*, & S. *Iames* be reconciled; faith doth iuſtifie vs before God, but ſuch a faith as Saint *Iames* meaneth: and works doe iuſtifie vs before men: but ſuch works as Saint *Paul* meaneth, workes deriued from a true faith. For *as wiſedome is iuſtified of her children, and as by our words we ſhall bee iuſtified, and by our words we ſhall bee condemned*: So by our workes wee ſhall bee iuſtified, that is, they ſhall be our witneſſes, what we are in heart, and what in faith. *But by faith onelie wee are iuſtified, and made righteous in the ſight of God.*

S. Paul, S. Iames.

1. Mar. 1. 19.

Mat. 12. 37

Rom. 4. 24.

Secondly.

Secondly, Iuſtification is proper vnto Gods elect onely, ſo that all prophane and godleſſe people are out of poſſibility to be iuſtified & made righteous in Gods ſight. This is proued by the witneſſe of Saint *Paul*, *Rom.* 8. 30. *Whom he predeſtinated, them alſo he called and whom hee called, them alſo he iuſtified.*

Rom. 8. 30.

Third-

Thirdly, Iuſtification is a righteouſneſſe in the ſight of God, that is, ſuch as haue a true, a liuing, and a ſauing faith, and by that faith doe apprehend the righteouſneſſe of Ieſus Chriſt, God is content to accept ſuch in the righteouſneſſe of his ſonne, to obſcure theyr ſinne, and to make them appeare and ſtand before him, as actually iuſt, by this imputatiue righteouſnes, as if they had wrought it perſonally, and in the practiſe of their owne liues. If any man demaund, how can theſe things bee? I anſwere, *It is God that iuſtifieth, who ſhal condemne?* Rom. 8.

Thirdly.

Imputatiue righteouſnes.

Rom. 8. 33. 34.

The generall Vſe.

Seeing that none can bee ſaued, but they that are firſt iuſtified; and ſeeing none can be iuſtified, but they that haue a true, liuing, and a working faith, it behoueth all men to haue principall care to haue the aſſurance of this faith that ſo they may be ſure to be iuſtified, and may be ſure that they ſhal be ſaued, and

The vſe.

The neceſſity of faith.

The nature of men.

and because that all men are naturally prone to deceiue themselues, with flattery and fauourable opinion of thẽselues, and their owne actions, because Saint *Iames* (and so the scripture in many places) hath vtterly disinabled an idle, dead, and a fruitles faith from the office of iustification; it therefore nearly concerneth all men, seriously and without priuate respect to examine their faith, to compare theyr faith and workes together, their workes being good, those workes may iustifie theyr faith to bee a liuing and a sauing faith.

The Scriptures disable an idle and dead faith.

And that they content not themselues with a commou historicall faith, the which the Diuell and damned soules may haue, but that theyr fayth may be approued good, by a sufficient testimony of good workes, without which it cannot bee good. For as the Tree is knowne by his fruit, & as it is impossible to gather grapes of thornes, or figs of thistles: so is our faith iudged by our workes, & so it is impossible that good workes should proceede from an euill faith, or that a good faith should not pro-

The diuels faith.

Workes the fruit of faith.

produce good works, good workes being a moſt neceſſary dependance vpon good faith. This ought to prouoke all men to an emulation of godly exerciſe, and to contend to exceede in holy actions, to ſquare and faſhion all their workes by their faith, and to make euery act of theirs a teſtimony that they are truely faithfull. For hee that is not with vs, is againſt vs; and thoſe workes of ours; that witneſſe not for vs, will bee witneſſes againſt vs, and will condemne vs in the ſight of all men, that our faith is eyther not good, or not at all: and that therefore wee are not iuſtified, neyther can bee ſaued. And this may iudge all thoſe actions of men, that diſproportion a good Faith, and a good Conſcience. For though men flatter themſelues, and promiſe peace to their ſoules, and thinke to bee iuſtified and ſaued by a bare acknowledgement of God, and theyr common hiſtoricall faith; yet (in a time they thinke not on) theyr vngodly workes will make warre vpon theyr ſoules, and bring vpon them a ſure and

A prouocation to godly action.

Note.

a ſudden deſtruction.

Secondly, ſeeing ſuch choyce particulars onely are iuſtified, as were before in Gods election preordained to ſaluation: this ought to moue all men to a thankefull acknowledgement of Gods infinite loue, who onely is the principall and firſt mouing cauſe in euery circumſtance of our ſaluation, and that wee acknowledge our ſelues in great humility to be altogether defectiue and vnable in the worke of our owne ſaluation, that euery grace in vs, is both cauſed and continued in vs by the power of God: our ſelues beeing meerely paſſiue, and moued to diuine exerciſe, by the direction of the Holy Ghoſt onely. And that therefore wee aſcribe the honour of euery good action to God, by whom it is cauſed; and diſgrace our ſelues in our owne eſtimation, becauſe Gods firſt decree doth leade euery man to euery particular action of goodneſſe.

Secondly,

A duty of thanks to God, and why,

All men are vnable in their owne ſalvation.

God muſt haue the honour of all our actions.

Thirdly, ſeeing by faith in Chriſt, God doth both cancell our ſinnes, and repute vs righteous in his preſence, it doth

Thirdly.

doth remember all men the admirable degree of Gods fauour, and the powerfull operation of faith. First Gods fauour, hee being pleased to forgiue the deserts of condemnation; and to giue and impute the most absolute rghteousnesse of his Sonne Christ Iesus to all men, vpon this easie condition of faith, that such, who haue a true faith to apprehend him, shall be accepted in his fauour as sonnes; & shall appeare in Gods presence equally as righteous, as if themselues had actually performed righteousnesse in their owne particular persons. Gods fauor.

Secondly, we are taught the powerfull operation of true faith, that it is able to enter heauen, and to apprehend and apply Christ and his righteousnesse to reconcile the fauour of God; and to satisfie his displeasure, to wash off the spots and leprosie of sinne, and to put on the garment of righteousnesse, euen Iesus Christ the Son of God, by whom wee are iustified in the sight of GOD, and by whom (also) wee shall be saued, *Amen.* The power of faith.

Speciall application.

Speciall application.

I will therefore carefully endeuour my ſelfe in a conſtant exerciſe of all godly action; not that I repoſe my iuſtification in the vertue of my owne workes, but that by the Teſtimony of good works I may approue my ſelfe to be faithfull, and that my faith is more then a general or a common faith; euen a liuing and a ſauing faith, which is (& muſt be) the onely means of my apprehending Chriſt, who is the ſufficient & onely matter of my iuſtification. And this ſhall be the glory and onely pride I will haue of well doing; that this witneſſe of Workes ſhall gaine me the reputation of Gods ſeruant, and that Gods faithfull children here on earth ſhall repute mee one of their fellow-brethren, then which I ſhall neuer deſire a greater cauſe of boaſting. And this iudgement of good men muſt needs

Faith the only means of apprehending Chriſt

A true cauſe of boaſting.

needes riſe from the teſtimony of good workes, becauſe there is an ineuitable neceſſity of conſequence, and neceſſary dependance betweene Faith and Workes, they being as inſeparable as heate from fire, and as neceſſarily depending as the body & the ſoule. And this ſhall prouoke me to a zealous forwardneſſe in all godly action, becauſe thereby I ſhall conclude the aſſurance of my iuſtifying Faith, and thereby ſatisfie the deſire of my owne Soule, and that doubt which otherwiſe might iuſtly bee had of mee in the common opinion. For from this argument muſt needes follow this concluſion: That ſeeing I haue the fruites of Faith (good Workes,) therefore I haue alſo the cauſe of Workes, true Faith: And that therefore this Faith thus working, is a tree of Gods owne planting which aduerſitie may well ſhake, but neuer periſh.

How to aſſure our iuſtification.

A tree of Gods owne planting.

This is that vſe, that comfort, and conſolation, which I will vnderſtand in the nature of my beſt deſeruing works. Thus I will eſteeme them,

How to eſteeme our works modeſtly.

It is better to want honor then to steale it frō God.

and but this. I will therefore auoid that daungerous opinion of meriting by workes: becauſe it is better to want honour then to force it from God by violence, nay I will rather diſgrace my ſelfe then diſinable my Sauiour Ieſus. For if righteouſneſſe be from our ſelues, it is not from him onely, and then would follow that abſurde and blaſphemous concluſion, that hee is not the onelie Sauiour, neyther hath perfected the worke of mans ſaluation, I will therfore doe all the good I can, but I will repute my deed (though good) to be the effect and not the cauſe of goodneſſe in me: I will alſo confidently holde, that nothing is able to merite ſaluation, but the righteouſneſſe of Ieſus Chriſt onely. I will therfore diſclaime my ſelfe, and my owne power, which is nothing but weakeneſſe) and aſcribe all power, all vertue to my Sauiour. For it is ſafer to giue him honour, then to take it from him; and it will better become my Chriſtian modeſty to acknowledge my infirmities, then proudly to aduaunce my ſelfe aboue my deſerts. If God therfore

A blaſphemous concluſion.

Nothing but Chriſt can merit ſaluation.

fore (by the mouing of his holy Spirit) mee faith, he will alſo giue me a deſire, and a power in godly exerciſe: (which) when it maketh mee growe plentifull in the demonſtrations of holineſſe, I will aſcribe the glory to God, to whome it is onely due, and acknowledge my ſelfe to bee that inſtrument onely, whereby his holy hand of grace is pleaſed to worke. *Amen,*

All muſt be acknowledged as Gods gifts:

Of the temporary death: and of the ſeuerall Eſtates of ſaluation, and damnation.

Chap. 7.

DEath is a ſeparation, or abſence of the Soule from the Body, whereby the body is reduced to his firſt matter Earth, and the ſoule brought

What death is,

brought to a ſence eyther of iuſtice or mercy. To vnderſtand this better, wee muſt conſider death in theſe reſpectes. Firſt, his original or firſt being. Secondly, his powerful & general continuance. Thirdly, his end, or the death of Death.

3. Reſpects,

1 Sinne the cauſe of death.

The originall cauſe that gaue Death life, was ſinne: and therefore when as *Adam* had eaten the forbidden fruit, & thereby committed ſin, then had death his firſt beginning. For though *Adam* did not at the inſtant of the act dye, yet at the very inſtant of the ſinne, was hee made mortall & ſubiect to the power of death: for ſo God foretold him, that *whenſoeuer hee did eate, he ſhould dye*; and from this badde beginning was Death firſt deriued. So the womā of *Sarephath* could acknowledge that her ſin was the cauſe of her childes death: & ſo haue all the Children of GOD vnderſtood of death, and of the cauſe thereof. And S. *Paul* calleth *Death the wages of ſinne*: as if it were a neceſſary care in the iuſtice of God, that al that haue committed ſin ſhould haue the recompence & wages thereof, Death.

When Adam was made mortall. Gen. 1. 16. 17.

1 King. 17. 18.

Rom. 6. 16.

Now

Now the cauſe of this cauſe of death, was the Diuell, who enuying the proſperity of our nature, ſuggeſted his temptations to our firſt parents, by whoſe diſobedience wee are all made mortal. So ſayth *Salomon: Through enuy of the Diuell came death into the world, and they that hold of his ſide, proue it.* Wiſd. 2. 24.

The cauſe of ſinne.

And from theſe two Parentes, the Diuell and ſinne, was death deriued, from whom hee had his being and beginning.

The two parents of death.

Secondly, wee muſt conſider death in the paſſage of his life. or in his powerfull continuance: That is euident in this reſpect, that Death hath a generall power ouer all fleſh, the which he doth execute vpon all, without reſpect had either to the greatneſſe or goodneſſe of any, And therfore is Death called *the way of all the worlde, and the way to our Fathers*, becauſe as our Fathers are gone the way of death, ſo muſt wee after them; and our poſterity after vs, for euer. For though death bee but one, and his office the cutting off the liues of all the World; yet

Secondly:

Gen: 15. 15

Ioſhua, 23 14.

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When Adam was made mortal. Gen. 1. 16. 17.

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Secondly:

Gen: 15. 15

Ioſhua, 23 14.

The power of death,

yet but an easie performance, hauing the diseases of our flesh, and infinite other occasions to attend him in his deadly office. His power then is generall ouer all, being limited by GOD and time onely; who though hee bring all flesh to corruption, yet no flesh can corrupt him, or procure fauour in the strict execution of his office.

Thirdly,

The ende, or the death of Death, is the liuing righteousnesse of Iesus Christ, which hee wrought by his owne death, in his owne person. And therfore saith the Prophet *Hosea*, *Death is swallowed vp in victory.* And S. *Paul* sayth: that *Christ Iesus must raigne till hee hath put all his enemies vnder his feet, and that the last enemy that shall bee destroyed is death.* Therefore that Apostle insulteth ouer death: *O death* (sayth he) *where is thy sting? O graue, where is thy victory?* Vers. 55. *The sting of death is sin, and the strength of sin is the law.* Vers. 56. *But thankes bee vnto God who hath giuen vs victory through our Lord Iesus Christ.* Wherefore it is euident that God by his

Hos. 13. 14. 1. Cor. 15. 25.

Ver. 26.

Verse 55,

Verse 56.

Verse 57.

his Sonne Christ, hath giuen man victory ouer sinne and death. And whereas before wee were all the seruants of sinne, and the slaues of death, wee are now made conquerours, that were slaues, and despise them that did commaund vs. This happy alteration dooth reach benefite to all the faithfull, but not to all men: therfore is it limited and doth reach to such particulars onely, as are in Gods election. For though God cast the beams of his Sunne vpon euery mans face alike, and distributes his temporall blessings (scatteringly as it were) without any heedfull respect, where they fall; yet those fauours that are eternall, and import a perpetuity of happinesse, hee giueth them to his beloued elect onely, barring all the reprobate from spirituall and eternall grace. And therefore though the death of Christ hath disarmed death & blunted his weapons that haue wounded holy men: yet are those weapons still sharpe, and that Death still liuing, and made immortall against them that

By whome wee haue victory ouer death.

The difference God vseth in the giuing of his giftes

In what respect death is not destroyed, but made immortall

that haue not receyued the image of the Lambe of God. For though al men enter their graues alike, yet with different condition, holy and good men enter their graues, as their houſes of reſt, wherin they quietly ſleepe, and for a time repoſe in reſt and ſafety; but the wicked enter their graues as felons doe their priſons, to be reſerued to a day of much more terrible iudgement. Therefore ſayth the wiſe man: *The remembrãce of death is very bitter to ſome, and acceptable to other.* For ſo the godly make it their day of hope, but the wicked their day of feare. Death then in theſe diuers reſpects of good and badde men, hath a ſting, and wants it; is deade, yet liuing and by opening the gate of temporary death, doth admit the entrance eyther of eternall life, or eternall death: the one, the happy condition of Gods choſen, the other the moſt miſerable ſtate of the reprobate & damned. And as this life we breath is but a ſacrament or little reſemblance of that which is to follow: ſo the terrour of a temporary death, hath no proportion with the torments

Mat. 9. 25.

In what caſe the wicked die.

Eccle. 41. 1. 2.

Death is the day of hope and of feare.

Death openeth the gate of life.

This life a reſemblãce of life eternall.

torments of euerlaſting death, wherein both body and ſoule ſhall ſuffer ſuch fflict ion, as is beyond the power of imagination, infinite in meaſure, infinite in manner. To vndertake to report heauen and hell, ſaluation and damnation, is not in my purpoſe, or in the power of any man, This I know, that both are infinite, heauen is infinite in time and happineſſe, hell is infinite in time and torment. The one (as Gods reſemblance) is infinite good, the other (as the diuels) is infinite euill: the one is hoped, the other feared; to which two all mankind muſt take their laſt reſorte, and by the gate of death paſſe theyr temporall life to one of thoſe two eternities.

Death a reſemblance of life.

No man can report thoſe ioyes, thoſe torments.

Heauen & hell are both infinite in time, infinite in meaſure.

The generall vſe.

First, ſeeing death was begotten by our ſinnes, and from our ſelues had his firſt originall, it ought to humble vs in our owne eſtimation, and to acknowledge

The vſe.

knowledge the great corruption of our nature, which maketh vs powerful onely in doing vs euill, and in producing ſuch effects, as cauſe our owne deſtruction, And this may correct their proud opinion, that vainely arrogate ſuch power as to bee their own meanes in the cauſe of their ſaluation, fondly, & falſely thinking, that their eyes of Nature are not blinde in ſpirituall iudgement, but imagine to haue that vertue and power, which they onely haue in imagination. For if *Adam* by his ſinne, did produce and giue life to ſuch a monſter birth as death is, what expectation then can be had of our ability, who are in all reſpects (but ſin) *Adams* farre inferiour, and (by much) leſſe able in the performance of any ſpirituall duty?

Our naturall defect.

The eyes of nature are blinde in ſpirituall iudgement.

Secondly, ſeeing death hath vniuerſall power ouer all fleſh, and ſeeing there is no partiality in his executions, no diſpenſing of fauour, no lengthning of time, but commeth moſt certainely, & not certainely when this may aduiſe all men to godly action, and to a conſtancy of ſuch action: leſt otherwiſe death

Secondly.

Deaths general power.

death come vnexpected, & so preuent their good determinations, which beeing determined onely, and not done, auaile vs no other end but griefe and vnprofitable repentance.

Deathes vncertainty

Againe, seeing all must die, and bee reduced to earth, it doth controule the proud ambitious natures of men, who in this life insult ouer men of inferiour state, and dignifie their owne estimation, as if God had not made them of earth, or that the graue could not make them earth againe. These men that value themselues rich, by hauing the beggerly gifts of fortune, and despise the most rich treasure of grace: where it liueth in the banishment of poore fortune: these that despise Death most when they liue, and feare him most when they die, are here admonished to reforme this insolent behauiour, and to remember that themselues, howe proud soeuer, must be humbled in the graue, and that the wormes and corruption will destroy theyr pride, and in despite of greatnesse make them inferiour to the meanest begger on earth.

Thirdly,

Death admonisheth the insolent.

The gifts of grace and fortune,

The condition of wicked men.

The graue will humble all.

And

And yet can death heape a greater calamity, open them the passage to euerlasting death, and afflict them with the damned, in perpetuall and infinite torment,

Thirdly. Thirdly, seeing Christ hath by death slaine death, and hath taken his sting and dart from him, whereby he might be hurtfull to Gods elect; it doth admonish a zealous duty of thanks to the merite of the Lord Iesus our Sauiour, by whose meanes Death is no Death, but rather life and aduantage, by whom we haue the dore opened to euerlasting saluation. For so ought wee to vnderstand of death, as of the common Iailor of all flesh. The world is our prison, wherein wee are all shut. Death when he openeth the dore, & deliuereth from prison, leadeth the parties deliuered, eyther to liberty or iudgement: For so are all that dye, transported from earth eyther to heauen which is their liberty, or to hell the place of execution. Death is that one key that openeth the double passage, the one to heauen, the other to hell: this leadeth to damnation

Christ by death hath slain death.

Death is aduantage to Gods elect.

Death the common Iaylor.

The two-fold state of all that die.

on, that other to ſaluation.

Laſtly, ſeeing death is a repoſe, and reſt from earthly labours, it ought to ſweeten the ſorrowes of this life, with hopefull confidence, & with alacrity & ſpiritual comfort, that notwithſtanding men repute the profeſſors of holineſſe but baſe and abiect people, and deride their ſimplicity in wicked worldly policies, making holineſſe a note of folly, and their owne audacious impudence the onely marke of wiſdome and deepe diſcretion, yet ſhould not this diſcountenance a good cauſe, but rather confirme a Chriſtian reſolution, and giue boldneſſe and Chriſtian courage, to bear off with patience theſe contempts of euill men, & ſecretly ſcorne at theyr eſtimation, hauing their eyes ſtill fixed on the end of all thinges, with a ſetled confidence, that death wil not only giue them a reſt from all aduerſity, but admit thē alſo into the bleſſed fellowſhip of God, the holy Angels and Saintes, where themſelues ſhall ſee their proud enemies caſt into diſgrace & obloquie, and with miſerable deſperation, ac-

Death a reſt from labours.

The inſolēt behauiour of wicked men.

The godly repoſe hope in death.

The vse of this meditation.

knowledge theyr neglects in Christian duties. Thus the meditation of death, may giue disgraced and afflicted Christians a life of hope, in the height of their extremities.

Speciall Application.

Speciall application.

Therefore I will not (as the wicked do) feare to die, but hope to die, intending the spirituall passage of my life so, as that my end may giue mee comfort without terror. I will reduce to memory what the holy Prophets, Apostles & Martyrs haue done in this case. How carefull they haue bin to preserue their liues in the memory of honest and holy reputation, how careles also they haue esteemed their liues for the reputation of the Gospel, being content, nay carefull, not only to giue vp their liues, but to giue them vp with torment, for the testimony of Iesus my Sauiour.

The care of holy men.

A Christian resolution.

To these men I will frame my imitation, I will care for my life as they cared, I will also care to dye as they cared. In euery worke of my life, I will re-

remember my end, and at my ende I wil remember my hope, & in my hope, my God. While I liue I ſhall remember that I am a priſoner, and in the bondage of my fleſh: when I die, I knowe I ſhall haue my freedome. Death that is cruell to others, will be fauourable to mee; death that will kindle the fire of their affliction, will extinguiſh mine; I ſhall (doubtleſſe) finde death much more fauourable then men: for by men I was iniuried, had my Chriſtian profeſſion diſgraced, my opinions doubted & oppoſed, my actions ſcanned, my endeuours miſinterpreted; and my name in odious reputation. Death takes me from all theſe iniuries, layes mee in a peacefull graue, makes mee ſleepe in that bedde of reſt, protects my bodie, ſilences my name, and carries my ſpirite to his place appointed. I will not therefore be moued by any example to feare death; I will haue a Chriſtian reſolution to abide it with courage, nay with hope. When I ſee the ſonnes of fortune feare euery little ſickneſſe (the ſerieants of death) I ſhall ſee the ſonnes

All that liue are priſoners.

Death more fauourable then men.

The mercy of death.

The godly feare not death.

The wicked see death in his vgly formes. Death (in diuers respects) is both a Lyon and a Lambe.

of grace deride such folly, for they neuer see death, but in his vgly forme: but to these hee appeareth most beautifull and of delightfull conversation. Death is their Lyon, but my Lambe: and his action (in their Sceane) is tragicall, but in mine Comicall, and ful of heauenly recreations. Whence this? It is my Sauiour Iesus that hath thus caused it, it is his hand hath done it: hee hath tamed death, and taken his hurtful sting from him; hee hath shut vp hell, that hath gaped against vs, and hath reconciled vs with our graues, wherein wee may safely repose; hee hath commanded death that would perish vs, to secure vs, and to present our ful proportion before his iudgement seate.

What Christ hath done for his servants. Death doth secure vs till the day of iudgement.

This hath he done, that is able to do all thinges, he hath done it also for me, my faith so perswades mee; I will therefore acknowledge my selfe in dutifull thankes to my God my Sauiour, and in euery time of distresse, I will looke at Death, and (with that meditation) receyue a full portion of comfort. *Amen.*

Hope in the mediration of death.

Of

Of Gods glory.

Chap. 8.

GOd created all things, by his power, but to his glory: for that was the holy end forwhich he created all thinges. For as waters that are deriued from the ſea, are againe directed to the ſea. So all things that are, being deriued from the mighty power of God, returne their duty, ſeruice & the honour of all their actions to God, diſcharging euery ſeruice in the main Ocean of Gods glory. The which though it receyue not augmentation of honor, (being infinite) by the ſupply of any creature, yet all creatures being his own it doth pleaſe him to force euery creature to giue ſome proofe and teſtimony of Gods iuſtice or mercy, whereby God may receiue glory in their acknowledgements. God then is glorified in all his workes, but in a double maner, he

Gods glory the purpoſe of Gods worke.

God is glorified in a double maner.

God is glorified in a double manner.

he is principally glorified in the works of mercy, he is glorified also in his iudgments. For the first, that he is principally glorified in mercy, is testified by S. *Paul*, where he sayth, that *God, that hee might declare the riches of his glory vpon the vessels of mercy, which hee hath prepared vnto glory.* By which place apeareth that the riches of Gods glory cõsisteth principally in the vessels of mercy, and that God doth so loue his Saints, that he esteemeth their glory, his glory, and doth dignify himselfe in their aduancementes. And therefore did not God chuse the *Israelites*, and made them his peculier people, that by Gods most powerfull deliuering them, and by their demonstrations of duty and thankefull seruice, God might be honored (in the memory of his greatnesse) ouer all the world, and receiue glory in the report of his admirable protection. God is also glorified in his iudgements. And therfore the reprobate and damned, though in their liues they rather care to dishonor God their creator, yet wil God be honored in the punishment of their liues, & force them to giue demonstrati-

Rom, 9. 23.

God is principally glorified in the worke of mercy.

Why God did chuse the Israelites.

Dut. 26. 18. 19.

God is glorified in his iudgementes.

God wil be glorified by the damned.

ons of his iuſtice & holines: for God cā turn their purpoſes to his own end, and make that ſet forth his glory which was intended againſt him. So ſaith holy *Dauid; that the conſultatiõs & determinatiõs of the wicked turn to Gods glory.* For God wil be glorified in all, and thoſe that wil not giue him glory for mercie, hee will cõpel them to giue him glory for iudgement: & thogh God eſteem it the greater honour to be glorified in the witneſſes of his mercie, (becauſe in Gods nature mercie is preheminent, and doth triumph:) yet is it much to the glorie of God, that the witneſſes of his iudgemēt, ſhall be prompted by their lamentable experience to acknowledge that God is infinite, both in power and iuſtice. All men then are the Trumpets of Gods glorie, all giue him glorie though not all alike: the glorie of God beeing the ende for which all things were created. Therefore when the holy Angels (Gods Meſſengers,) brought the bleſſed tydings of Saluation, and a Sauiour, the court of heauenly Aſſiſtāts praiſed God with this acclamation: *Glory be to God, in the high Heauens, and peace in Earth,*

Pſal, 66. 10. 11. 12.

Note.

How the damned ſet forth Gods glory.

Luke, 2. 14.

Glory proper to God,

and towards mē good wil. In which place the heauenly Souldiers commended to men good will, to the world peace; but glory to God, as a ſeruice proper & peculiar to God onely. And S. *Paul* admoniſheth that euery circumſtance of our life be directed to Gods glorie: *whether yee eate or drinke* (ſaith he) *or whatſoeuer yee do, do all to the glory of God.* 1. *Cor.* 10. 31. And God by the Prophet *Ieremie* forbiddeth al men to glory in anything ſaue God; as if God were the only obiect of al glory: *Let not* (ſaith he) *the wiſe man glory in his wiſedome, nor the ſtrong man glory in his ſtrength, nor the rich mā glory in his riches; but let him that glorieth glory in this, that he vnderſtādeth & knoweth me, &c.* Thus ought we both to glorifie God, and to glory in God: for if we glory in any thing but God, we are condemned, & if wee glorifie any but God; we are likewiſe condemned. He is our ſtrength, and the light of our countenance, he hath ordayned vs for his glory; and if wee glorifie him here on earth with vs, he will glorifie vs with himſelfe inheauen; but if wee neglect to glorifie him

1. Cor. 10. 33.

Ier. 9 23. 24

To glory in glorifying God.

him that is our glory, hee will glorifie himſelfe in our deſtruction, and make vs (in the feeling tormentes of our condemnation) glorifie him with this acknowledgment that he is a God of moſt ſoueraigne maieſty, and that he is moſt gracious in his mercy, but moſt terrible in his iudgmēt. And with this acknowledgement will God bee honoured of the Diuels, and the damned whoſe vnſufferable torments in their condemnation ſhall bee arguments of prooſe to conclude Gods glory.

Thoſe that glorifie God ſhall be graced by him.

God is honoured in the acknowledgement of Diuels & wicked men.

The generall Vſe.

The generall vſe is this, that ſeeing God hath created all things for his own glory, & ſeeing that he will be glorified in the ſeuerall executions of his iuſtice & mercy, in the ſaluation or damnation of his creature: that therefore all men muſt earneſtly endeuour in this moſt needfull performance, & that in all the actions of their life, they endeauour to faſhiō euery circumſtance by lawfulnes & holy rule, that God may receyue the glory of their actions, as S. *Paul* doth aduiſe

The Vſe.

A moſt needfull performance.

The rule of lawfulneſſe.

Phil.1.11. aduiſe the *Philippians: That we may* (as he ſaith) *be filled with the fruits of righteouſnes, which are by Ieſus Chriſt, vnto the glorie & praiſe of God* For in all inſenſible things there is a ſpecial nature, to which they are obedient, wherby they glorifie God in finiſhing the end of their creation. God hath cõmanded the motion of the heauẽs, the influẽce of the ſtarres the natures of the elements, & the ſeuerall natures of euery ſeuerall thing. All theſe continuing their courſe & nature, giue moſte notable demonſtrations of Gods glorie, by whom they were created, & thus diſpoſed in nature. If theſe things which are ſubiect to time, and muſt periſh, doe notwithſtanding diſcharge the duties of their nature, and ſo by conſequence approue themſelues to be inſtruments of Gods glory: ſhal men whõ God hath created for the like ende of his glorie, & to whom he hath giuen a ſeule of excellẽt vnderſtanding, & for whom he hath created the World, the moſt admirable worke of his own hãds, ſhall theſe bee careleſſe in this high dutie? and ſhall the Elements & vnreaſo-

Inſenſible things. obedient to nature.

nable

nable creatures be carefull? Shall mẽ be exceeded by beasts, in the execution of their most reasonable seruice? God hath not threatned theyr neglect with Hell, nor promised to reward their diligence with Heauen. God doth both promise & threaten men, yet are men lesse carefull then Beasts. This may worthilie remember those men, (or rather those beasts) who make a God of themselues, or of their vnlawfull pleasures: & then dedicate themselues, their labours, and the glorie of all their actions, to a prophane and licencious trade of life.

Men lesse carefull then beasts

To what end men cõmonly dedicate their trauell.

These that will not doe it of choyce, must doe it by force: For the time will come when God will whip these slaues with the rods of his iudgemẽts, & make them (in despite of their vngodlines) to glorifie God, in suffering the torments of hell and their conscience: and (without profit) to acknowledge God, & the terrible iustice of so great a Maiestie.

The woũds of hell and conscience.

This may also remẽber the children of God, that in all the cares of their Christiã life, they haue their main respect to Gods glory, & that God may haue place in theyr heartes, euen before the desire

Secondly.

Gods glorie the maine of all our cares

of their own ſaluation: & that their ſaluation be deſired, rather that God may be glorified, then to deſire to glorifie God for their owne ſaluation: that ſo God may bee the firſt in all our cares, that we loue him, more then our owne ſoules, and prefer his honor, before our own ſaluation. For he that will not deſpiſe himſelf (in reſpect of Gods honor) doth but diſſẽble his loue, neither doth willingly glorifie God; for thogh God bee in his eyes, hee hath himſelfe in his heart, and though hee pretend to loue God, it is for his owne priuate end, not that God maybe glorified. And thus to glorifie God is to diſhonor him, and ſo to prouoke his indignation againſt vs.

We muſt prefer it before our owne ſaluation.

We muſt deſpiſe our owne ſelues for the loue of God.

Therfore let all men loue God for his owne ſake; loue him for his truth, loue him for his mercie, loue him for his iuſtice; & let this loue be ſo reſpectles of all by conſiderations, as that neyther heauen, hel, nor our ſoules, perſwade vs ſo much as the reuerence & zealous affection we haue to the loue of God; for he that thus loueth God, doth glorifie him, and ſhall be glorified by him.

We muſt loue God for his own ſake.

To loue God, is to glorify him.

Spe-

Speciall application.

I will therfore diſcharge the ſhame of all my actions, into this ocean of Gods glory. I will propoſe, & perſue that end onely, I will not reſpect the vain purpoſes of men: I wil remember that they are tranſitory, & will leaue me, flatterers & will deceyue me. I wil reduce to memory the mighty monarks of the world the moſt admirable induments, the moſt fortunate in earthly proſperities, when I examine their worth, I ſhall finde nothing but names, & thoſe neglected by the power of time, themſelues, and their regards are vaniſhed, all thoſe thinges periſh, & are diſgraced with the vſe of time; becauſe their actions ran not this holy race of Gods glory, but had diuers & diſagreeing ends. Death hath depriued their ſoules, the graue their bodies, the world their eſtates, and time theyr names; & ſuch deſtroying ends doe neceſſarily follow ſuch affectiõs. For whẽ Gods glory is not the abſolute propoſed end of a mans life, there is nothing can happen to ſuch life but extreame miſery

Speciall application.

The vaine purpoſes of men.

The tranſitory eſtate of worldly ſtates.

The power of death ouer the world.

Note.

miſerie ; euen the bountie of Nature, and the treaſure of Fortune, are miſerable tormentors, that preſent themſelues with friendly faces, but bring in their hands dangerous and fearfull deſtructions. Therefore in euery worke I vndertake, I will firſt propoſe my lawfull ende Gods glorie. And if the worke I propoſe be fitting that holy buſineſſe, I will then with all poſſible endeuour, continue my paines and purpoſe : if not, I will countermand that determination, and deſpiſe that practiſe, how profitable ſo euer. For this I knowe aſſuredly, that among all the ſeuerall actions of my life, whatſoeuer doth not directly intend Gods glorie, doth then moſt directly intend my owne damnation : and that euery particular of my life, ſhall be a witneſſe, eyther for mee, or againſt me.

Reſolution.

No reſpect of worldly profites.

And therefore I will deſpiſe and pittie their damnable miſ-conceiuing, that thinke to runne one courſe two wayes ; to ſerue *GOD* and *Beliall* ; that direct theyr liues partly to God, partly to the world : but rather I will runne on the race

Our actions witneſſes.

race of my *Pilgrimage*, with Hope and Conſtancie, neuer retiring, neuer ſtaying, till with victorie I reach the ſtaffe of Gods glorie; To which happy ende I will direct my ſpirituall courſe with a conſtant and faithfull Reſolution.

Reſolution.

Amen. Amen.

FINIS.